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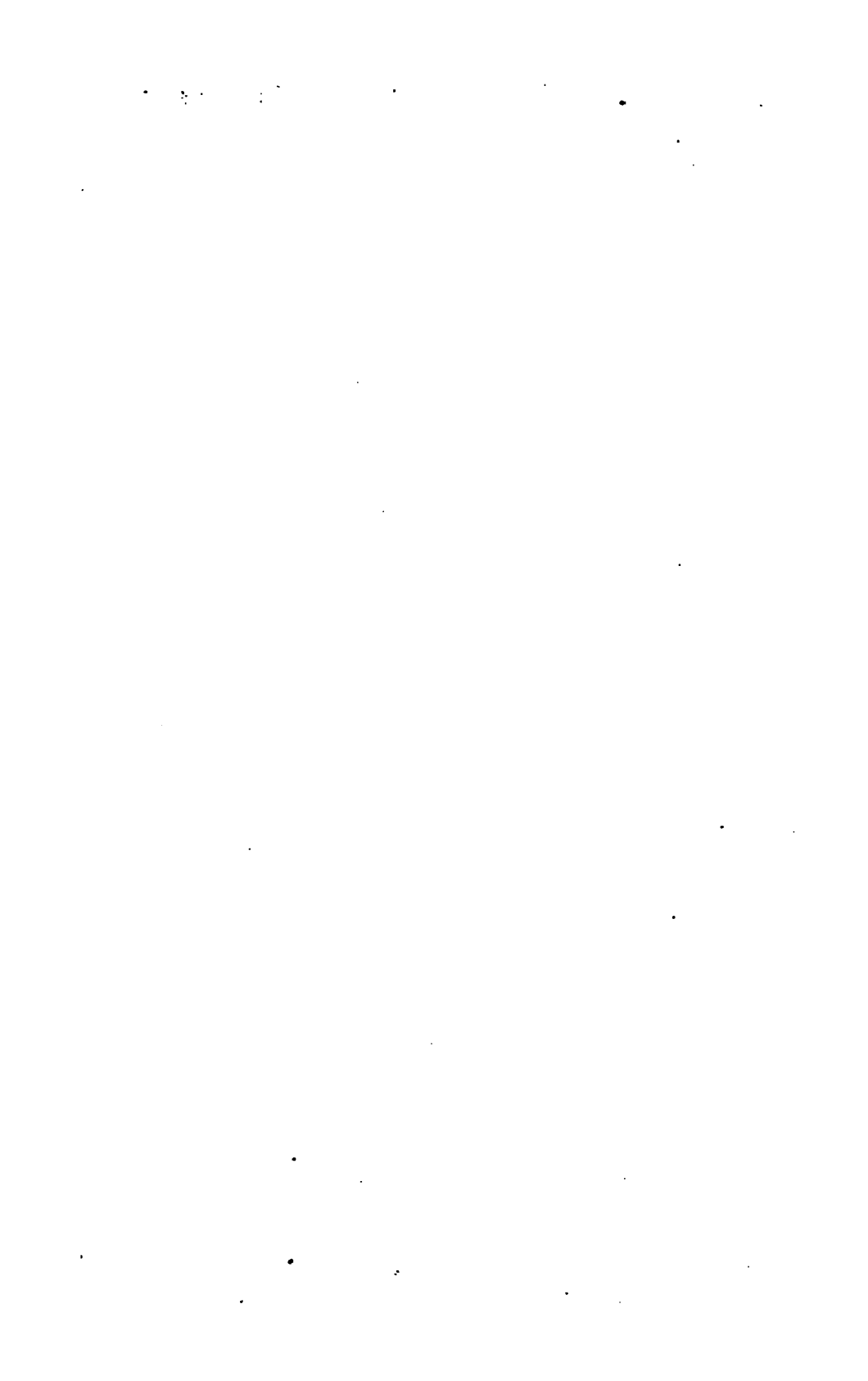
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JEW AND CHRISTIAN:

THEIR

MUTUAL RELATIONS AND DUTIES.

BY THE

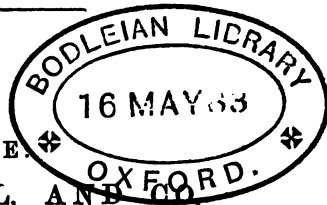
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JEW AND CHRISTIAN.

I.

THE PRESENT RELATION OF JEW AND CHRISTIAN, AND ITS GROWTH.

IN every part of the inhabited world, scattered amongst the nations, are found some members of the ancient Hebrew family. Amidst the general mixture of races which modern times have brought about, these still remain separate. Submitting as they do to the laws and government of their several adopted countries, and mingling as far as they can in commerce, literature, and art with the people around them, they are still always distinctly marked off from the latter by their persistent clinging to their national religious rites, which enter into and govern the details of their every-day life.

This separateness of the Jew has this for one result, namely, that it exposes him to observation, and renders him obnoxious to criticism and suspicion. His mere self-isola-

tion, based as it is on a religious hope peculiar to his race, savours somewhat of pride and self-assertion in the eyes of others, and tends to raise their envy or hatred, and make them ready to detect and expose any actions or qualities of the Jew that may be displeasing or injurious to them: while the same separation, whenever it is made (as it often is) a legal and social disqualification, prevents his taking a prominent part in his adopted country's welfare, and so exhibiting his good and benevolent qualities, which are thus confined in their sphere of action within the limits of his own race. And further, this separation and distinctness of the Jew render easy the execution of any ill-will he may have excited in the minds of those around him. And lastly, the same cause leads frequently, and not unnaturally, to the imputing to the whole people, as a national characteristic, of any fault or failing observed in any individual member of the devoted race.

These considerations should be borne in mind in any inquiry into the relations of Jew and Christian, as the forgetting of them leads to that suspicion and contempt of the Jews which is manifested very generally in many countries, and is not altogether absent even

in this land, where an enlightened government and public opinion have removed the social and political disadvantages of the Jew, and therewith also much of the hostility or suspicion he might feel towards his Gentile fellow-citizens.

It will be useful to trace in very brief outline the origin and growth of this separation of the Jews from the rest of mankind, and the antagonism that has resulted from it, so as to have a clearer idea of the exact nature of the opposition that exists at the present time between the Jew and the Christian. This should help towards the removal of that opposition.

This total separation of the Jews from all other nations starts from the Mosaic dispensation. For although the election of the Hebrew race as God's chosen people dates from the call of Abraham, yet in the friendly intercourse of the patriarchs with surrounding princes and peoples we see nothing of the strict barrier which later on exists between the Israelites and other nations.* By the hand

* The absence of any scruple as to eating with aliens is clearly brought out in the history of Joseph, where such scruple on the part of the Egyptians is noticed (Gen. xliii. 32).

of Moses, however, the freer covenant of the patriarchal age was exchanged for the sterner Law, which, by its seeming bondage, was to train the chosen race for its mission to be a blessing to all the families of the earth. We need not here dwell on the multitudinous details of the Law, it will be sufficient to notice here that they were all calculated to impress on the mind of the people the need of an Atonement for all mankind, and their own election to be the channels of the knowledge and the accomplishment of this Atonement. The chief point here to be noted is that the Israelites, as the guardians of the one only true religion, are constituted the champions of God's truth against a world hostile to it, or, at least, ignorant of it. Henceforth the history of Israel is to be that of a warfare against the heathen. To keep before Israel their own election, and to mark God's displeasure against all that was connected with the false and unholy rites of the heathen, which were always before the eyes of the Israelites, and were a constant source of danger to them, the persons of idolaters as well as idolatry itself, were by God's command to be destroyed. This call to maintain the honour of the One true God was given to

Israel with the promise of success, provided they themselves remained true to their high calling. When, however, as was soon the case, the chosen people forsook God, the reverses which had been threatened fell upon them, and the heathen "oppressed them and had them in subjection." Their election, however, being eternal, made it impossible for them to become as the heathen around them, and be absorbed in the nations. And thus it has happened that the Israelites, even when false to the mission which alone justified their separation from the rest of the world, have always been in conflict with the Gentiles; and because, through their own unfaithfulness, they have failed of their high mission to be the teachers and pioneers of true religion to the world, and have instead had to endure insult and oppression on account of their persistent isolation (which apart from pre-eminence in true religion is meaningless), they have come to look upon the whole world as implacable enemies of themselves, and, in consequence, of God also.

Thus, according to the Jews' own idea, their separation from the rest of mankind, which had for its object the blessing of the world, has resulted in a curse instead, inasmuch as that

separation has made the world hostile to God's chosen people. Thus, the reason and design of separation being lost sight of, the Jews came to regard this separation as a final condition, and as a thing to be proud of in itself; and so, when the time came for the Mosaic dispensation to be superseded by "the perfect Law of liberty," of which the former was a figure, not only had the chosen race failed to prepare the world for the ready reception of the Gospel, but were themselves unwilling to accept this consummation of their own acknowledged faith. The election and pre-eminence given to the Israelites, which should have kept them above all other nations, was perverted into self-assertion and a hatred of all aliens: the Mosaic Law being misused, failed in its intention of preparing them for the Messiah.

Still, in spite of all drawbacks, the need of a closer relation to God, of a more spiritual religion, and a fuller revelation which should make such closer relation possible, had made itself very widely felt among the mass of the people; and it appears probable that the welcome given to Christianity would have been far heartier and more universal, had it not been for the enormous power exercised by the recognised leaders of thought among the Jews, who began

apparently about this time to receive the official title of Rabbi.

For from the historical parts of the New Testament it appears that the opposition to Jesus Christ and His apostles was mainly confined to a small (but influential) part of the Jewish nation*—"the common people heard Him gladly." The Divine Founder of the religion being according to the flesh a Jew, and His first followers being also Jews, Christianity was regarded as a revival movement originating from the bosom of the Jewish nation; and as such drew to itself multitudes of adherents. Jesus Himself and His apostles, and all Jewish converts to Christianity, conformed to all the outward requirements of the Mosaic Law (see Acts xxi. 20): St. Paul, though the "apostle of the Gentiles," was a "Hebrew of the Hebrews" to the end of his days. But as Christianity spread, and Gentiles were admitted into its pale without becoming Jewish proselytes, and as Judaism, already rotten to the core,† lost its central point of existence in the destruction of the Temple and City by the Romans, the Jewish

* St. Matt. xxi. 46; xxvi. 5; Acts iv. 6 and 32; xxi. 20 *μυριάδες*).

† See the denunciations hurled at its professors by Christ in the Gospels.

Rabbis saw that their traditional religion was endangered by this new and rising "sect," and that the only security for Judaism lay in the extermination of Christianity. Hence arose the utter severance of the latter from the former. Hence also arose the system of Rabbinisim—the outcome of Pharisaism—an attempt to furnish to the Jews a religious system in the place of that which was destroyed by the destruction of the Temple, and for the abolishing of which the Jews were not, as they should have been, prepared. The principle of Rabbiniism is implicit and blind obedience to the authority of the Rabbis, and as these teachers of Israel had all along been the opponents of Jesus and His followers, we can easily understand that their writings contain, as it were, a condensation of hatred toward Christians, closely joined to, or running into hatred of all Gentiles as the destroyers of their Temple, their religion, and their nation.

Christianity having, by the Jews' rejection of it, become almost entirely Gentile, became on this account still more distasteful to them. For their whole past history, which had brought them into contact with various Gentile nations, had presented the latter to them in the light of cruel and ruthless oppressors. The

period of the Maccabees alone contains (humanly speaking) a justification of the natural hatred with which the Jew regarded the Gentile; and this is but a glimpse of one short portion out of a long history of varying heathen persecution, which reached its climax when the Romans took away both his "place and nation." It was indeed Israel's own sin that deprived them of God's protection, and delivered them into the power of the heathen; but this in no wise lessened the repugnance of the humane Jew to the barbarity of his tormentors. His identification (partly wilful, partly inevitable) of the cruel heathen with the professors of Christianity, as being both alike Gentile in origin or in character, has perhaps done more than any thing else to keep him (with his Eastern tenacity of habit) from embracing the Gospel.

And so in various ways the breach widened between the orthodox Jew and the Christian, till everything connected with the name of the latter became loathsome to the former. Doctrines and interpretations of Old Testament Scriptures which had been adopted by the early Rabbinic writers from Christian teaching*

* Students of the Talmud know how familiar and also acceptable to the Jewish mind at one time were such Christian terms and doctrines as Baptism, Regeneration,

(though severed from the name of Christ), or which had been held in common by Jew and Christian, were at length discarded and denounced, even to the contradiction of former Jewish tradition. Old expositions, especially of Messianic passages, were abandoned and cavilled against, because they had been utilised or merely adopted by Christians. Thus was gradually perfected on one side the antagonism which now exists between Judaism and Christianity—an antagonism which exists not because the Church contradicts the Old Testament, which we have through the Jews, but because the Rabbis have imposed on the people such interpretation of those Scriptures as is most opposed to the reception of the Messiah; to whom, indeed, all their Law and Prophets bear witness, but who when “He came to His own,” to fulfil the Law and the Prophets, was by “His own” rejected, because they were unprepared for this fulfilment, and had come to regard the Mosaic dispensation as final, instead of a step to a fuller and more glorious revelation.

But the bitter opposition shown by the Rabbis towards Christianity, which has (from

Sanctification, &c. The intimate acquaintance with Gospel terms found in the writings of Rabbis who were almost contemporary with the Apostles, compared with the igno-

their point of view) been so successful, that Christianity, instead of continuing as at first a Jewish movement, has become almost entirely Gentile, has resulted not only in the negative rejection of Christian truth, but also in positive error and vicious doctrine, alien to the purity of the Old Testament revelation. Not only did the Rabbis adopt or invent new and false explanations of those passages of the Old Testament, which, if taken in their plain sense, or according to long-established tradition, made for the Christian argument; but also, from bitter hatred of their Gentile oppressors, they perverted the fact of their own election into the immoral doctrine that all other nations, being hostile to the chosen people, were to be regarded as the enemies of God, and were beyond the pale of any moral obligation on the part of the Jew. Clauses in the Mosaic law which demanded or implied special sanctity and mutual love among the Jews were misinterpreted to sanction all means of revenge or deceit towards aliens.*

rance displayed by the Jews in the New Testament, shows the wide-spread and rapid effect of the Church's teaching.

* To give one instance : The permission given to sell to an alien (not bound by the Mosaic law of ceremonial

professes to be based, has indeed brought about its own fall. For, its foundations being unsound, it could not withstand the attack of the spirit of enquiry which sooner or later must everywhere make itself felt. And so when the intellectual revival, which was awakened at the time of the Protestant Reformation, communicated itself to the Jews, the authority of the Talmud was seriously undermined. But with what result? In many—indeed, in most cases, the Jew who had examined his traditional creed and found it wanting, passed from the trammels of Rabbinism, not into the liberty of the Christian faith, but into the licence of Free-thought. Whether it was that the hollowness of their former belief had led them to despair of truth and satisfaction in any religious system, or that the claims of Christianity had not been fairly placed before them, the sad result remains, that many have lost all distinctive Jewish hope, without having gained anything to take its place: they are no longer God's chosen people, but they continue the oppressed and the haters of the Gentiles.

There are, however, many devout Jews who retain faith in their nation's Divine

election, and, unable to accept Christianity (sometimes because, as presented to them, it means a loss of national distinctiveness and national hopes), have been led, by dissatisfaction with Rabbinic tradition, to some return to the purer doctrines of their own Holy Scriptures. And wherever this has been the case, we naturally find an absence of that hatred of the Gentile which (almost of necessity) belongs to those who are wedded to the bigotry of the Talmud—almost of necessity, for even among those who most stoutly profess a rigid adherence to Rabbinic doctrines there are instances of the time-worn truth that men rise superior to their creed, if the creed be a human invention, and not a Divine revelation.

Still with all these allowances, the evil tendency of the Talmudic teaching is great, and has to a very large extent succeeded in alienating the minds of the Jews from the faith once delivered to them, and from the recognition of their high calling as the benefactors of mankind. And, as remarked at the outset, their distinctive and separate character, making them a conspicuous body in the eyes of the world, has had the unfortunate result of exposing their worst side,

and of leading men to condemn all as on a par with the worst—as all equally holding and practising the evil doctrines of the Talmud.

But has the system of tradition so condemned been productive of nothing but evil? If so, how can we say that “God hath not cast away His people” in giving them up to this reign of error? No, the Rabbinic system has effected what perhaps nothing else could have done; it has maintained throughout all trials and dispersions the national distinctness of the Jews. This preservation of national life and vigour is itself a fulfilment of Divine prophecy, and a pledge of the fulfilment of the numerous prophecies foretelling a restoration of the Jews to the favour and blessing of God, and their full recognition and performance of their glorious mission to the rest of the world.* The destruction of the Temple finding them unprepared for the reception of Christianity, and depriving them of the central point of their religious system, necessitated the formation of some other system, if they were to

* The disputed question concerning the “literal” or “spiritual” interpretation of these prophecies will be noticed further on.

continue a distinct people. This the Rabbis supplied: and it is a remarkable fact, that the Jews have been preserved distinct and united by means of a system which by its teaching (frustrating and contradicting their high mission) removes all reason for such distinctness. The fact that a system which blindly ignores the spirit of Israel's election, should be the means employed for preserving rigidly the letter and form of that election, is in itself a strong pledge that the chosen race is being thus reserved for the performance of the work for which they were chosen.

This, indeed, is implied in St. Paul's argument,* that the Jews' rejection of Christianity was the means of the Gentiles' salvation. For the Jews being unprepared to give up the Mosaic ceremonial law, and maintaining that the keeping of that law (with its traditional interpretations and additions) was a certain way, and the only way, to secure God's favour, anything like a general acceptance by them of Christianity would probably have meant only an adoption of the more prominent Christian doctrines into their hereditary belief, a trammelling

* Romans ix.—xi.

of the truth of the Gospel with the bondage of Pharisaic traditions: the Catholic Church, in fact, could not have existed; Christianity must have been narrow, merely national, and opposed to the recognition of human equality, as Judaism is to this day. Thus the stubbornness of the Jews in rejecting the Messiah was, in the good providence of God, the means of freeing the Church from this danger, by handing over the truth to the custody of Gentiles, until Israel should learn, by the teaching of centuries of Jewish adversity and Christian prosperity, that they had erred by blindly ignoring the passing away of the old dispensation in the fulfilment of their prophets' writings, and by this sin they had cut themselves off from the favour of God. The experience of these centuries was to teach them that the system invented by their Rabbis could not take the place of the institutions delivered to Moses, which had waxed old, and which were by the loss of the Temple rendered impossible to observe. Centuries of suffering were to teach them that this human scheme could not secure the outward blessing of God, nor satisfy the restless craving of the soul for union with Him.

How long the training of adversity will be necessary we cannot say, but we know that the time is coming when they will return to God, and "all Israel shall be saved."* For they were chosen that they might be a blessing to all the earth, and this purpose, with which are bound up many glorious promises for Israel's future, has not yet been fulfilled. We know that the "gifts and calling of God are without repentance," and that nothing can frustrate His purpose, although the sin of man can and often does delay its accomplishment. All history proves this: one or two instances from the inspired narrative will illustrate it. The rebellion of the Israelites at Kadesh† did not revoke God's promise of giving Palestine to His people, though the fulfilment was through that sin delayed for forty years, and the rebellious generation shut themselves out from a share in the fulfilment. Similarly, after their first rejection of Moses as "a ruler and a judge," they had to wait forty years before he was sent again to be their "ruler and deliverer."‡ Past history, which shows us the certainty of God's promises, confirms our faith and full persuasion that He will never fail to

* Rom. xi. 26. † Numb. xiv. ‡ Acts vii. 27, 35.

perform all His good pleasure, however the sins of men may delay the event. And so, in this case, the Gospel is to be not only "a light to lighten the Gentiles," but also "the glory of God's people Israel;" and centuries of waiting in no way weaken the ground of this hope; nay, rather does the remarkable preservation of the Hebrew people under such sifting trials strengthen our confidence that they are thus being kept for the performance of their high mission. "I am the LORD, I change not; therefore ye sons of Jacob are not consumed."*

To return from this digression. The present suspicion and hostility that the Jews entertain towards Christians have so far been traced as originating with the former. But although their rejection of the Gospel at its first preaching began this hostility, the continuation and increase of it has been largely due to the conduct of the Church, which, instead of inviting and attracting the Jew into her communion, has often repelled him. And this both passively by adopting and propagating error as part of her teaching, and actively by cruel persecution. For very early in her history, a large portion of the Church (and that

* Mal. iii. 6.

portion which then had the most wide-spread power) fell away from the simple purity of the apostles' time, and countenanced doctrines and practices which were regarded by the Jews as idolatrous or superstitious, whatever they might mean to the Christians themselves. The adoption of invocation of saints, the use of statues and pictures, and certain other aids to worship, which argued a less intimate relation with God, and less active dependence on Him than the apostolic age had manifested, naturally repelled the monotheistic Jew. How could it be expected that he, who from national prejudice had rejected Christianity in its first and purest form, should be attracted to it now that it had degenerated into the appearance (if not the reality) of idolatry,—now that the favour and help of a saint were taught to be as important as the favour of God Himself?

This breach of the first great commandment by the Church was naturally joined with a breach of the second. Loss of true love of God carried with it loss of true love of mankind. A false zeal for God's honour led the Church to resort to violence to "compel" the Jews "to come in:—" * no means of persecution were

* St. Luko xiv. 23, was perverted into an excuse for this conduct.

left untried, first as an argument to convert them, and then (when this purpose failed) to punish them for their obstinacy. The history of the Middle Ages abounds with records of massacres, confiscations, expulsions of the Jews in nearly all so-called Christian countries. What more effective means indeed could the ingenuity of man have invented to make the Gospel abhorrent to the Jew, than a combination in its professors of a corrupt and idolatrous creed with unbounded and barbarous cruelty towards those who would not accept their faith ?

The foregoing pages will suffice to give a summary view of the process by which the present position of the Jews in the world has been reached. This position is as much deplored by Christians as by the Jews themselves. That a race, chosen above all others by God for special honour and for a special service, should have sunk into the lowest place among civilized peoples, should have ceased to be a nation with a land of their own, should have been deprived of that Temple-worship which was the basis of their nationality, should be bound together and kept from falling into barbarism only by a human system which in many points contradicts the truth they were chosen to preach and defend, and

should, instead of blessing all nations, be often regarded as a curse and hindrance—all this cannot fail to grieve those who reflect on it.

The subordinate and subject condition of the Jews among the nations at large is so well known and recognized that it is needless to dwell here upon details in their lot. In most countries, they are fettered by great social and political disabilities; in many countries, they are treated little, if at all better than outlaws; in very few countries are they allowed full privileges of citizenship. Being in their social and (to a greater or less extent) their intellectual activity thus restrained, and being generally deprived of that outward prosperity and that esteem of others which make up so large a part of temporal happiness, can they betake themselves to their religious faith for consolation? Alas, no! here is the bitterest portion of their lot: their religion, which has made them the outcasts of the nations, has also deprived them of true spiritual hope and comfort. For, cut off from worshipping God in this world in the only way they acknowledge to be divinely appointed, what hope have they of His favour in a future world, of which they have but a shadowy belief? Nay, herein

lies the very cause of their present adversity, namely, in committing themselves to a human creed which contradicts their own inspired Scriptures, and logically robs them of the glorious national hopes based on those Scriptures. How utterly gloomy and hopeless is, then, their position! They can see no divine purpose and no advantage in their election, when they are in all things that make up happiness—individual or national—far behind those Gentiles who (according to their view) have been left by God in darkness: that election has failed to be a blessing to the world in general, and so the reason and motive alleged for it has been frustrated. The Christian answer is at once ready: the Divine purpose has indeed not yet been fulfilled, but this is owing to the sin of the chosen people themselves, and the delay caused by this sin in no way weakens our confidence in the ultimate performance of all the Divine counsel. The Messiah has come, the Messianic period has begun, but because the Israelites relied too much on their birthright and rejected Him and His kingdom, they have brought upon themselves a curse instead of the blessing which (according to the most ancient belief of all) this era was to bring, and which has passed from them to those of the Gentiles

who have accepted the revelation thus scorned and rejected by the Jews. Temporal power and national prosperity and glory, which were to the Jews the chief signs and results of the Messiah's rule, have in the providence of God become the inheritance of those who have been most forward and most sincere in welcoming His kingdom.

II.

MUTUAL DUTIES.

So far we have dealt with the present relations of Jew and Christian, with the object of showing that those relations (which are not of the most desirable nature) are due to faults on both sides. To sum up: The present isolation of the Jew and his hostility to the rest of the world can be traced approximately to the following elements:—

(a) The failure of the Jews in the work to which they were separated under Moses, leading to a hatred of the (heathen) Gentiles who oppressed them.

(b) Their rejection of the Gospel, causing Christianity to become Gentile, and necessitating for the Jews the modern Rabbinic system. In their wilful confusion of Gentile (heathen) cruelty and Christian opposition to modern Judaism, the hostility reached its climax on the part of the Jews.

(c) The failure of the Christian Church in

her duty of attracting the Jews by purity of doctrine and charity in practice.

These causes having acted in the past, and produced this hostility between bodies of men who profess to base their creed on the same Old Testament Scriptures, what are the causes which continue this state of variance? Evidently they are the effects or the continuation of the causes acting in the past. Briefly we may say that they are—

1. On the part of the Jew :

(a) A persistent clinging to a human substitute for the Mosaic revelation, the requirements of the latter having become impossible to perform. This includes a neglect of the Old Testament Scriptures.

(b) A false idea of Christianity, derived partly from contact with Churches and individuals who are untrue to their professed religion, and partly from national prejudice.

2. On the part of the Christian :

(a) Indifference and neglect of the Jew.

(b) Misunderstanding of the Jew's actual position and his needs.

This may require a few words of explanation.

1. (a) The unsatisfying nature of Rabbinism as a religious faith is attested to by

numerous witnesses, especially by the testimony of the many powerful thinkers who have renounced Judaism and embraced Christianity, as well as by the hopelessness and aimlessness in life displayed by many who still cling to modern Jewish thought.* On such a point we cannot expect unanimity, and quotations from one authority may be matched by quotations from another hostile to the first; but the unanimous testimony of those who have by experience tried modern Judaism and found in Christianity alone the rest and satisfaction their spirit craved for, combined with the objective fact that Judaism has ceased to elevate (as all true religion should), but, on the contrary, fetters the mind and lowers its activity, must be sufficient for our present purpose. The worthlessness, as a rule and principle of life, of the philosophical systems to which discontent with the Talmud teaching has driven many, needs also here no lengthy explanation. It will be apparent to all that the effect of orthodox Judaism and of Rationalism alike is to produce in their followers a neglect of and a prejudice

* Almost any number of the "Jewish World" will supply instances.

against the study of inspired Scripture, and consequently an ignorance of their true relation to God and their fellow-men.

(b) The errors of the Roman Church, which to many Jews represents the Catholic Church, and the one-sidedness of Protestant sects, together with the inconsistent lives of many professed Christians, all combine to give to the Jew, who is naturally prejudiced against his Gentile rulers, a false idea of the religion of Jesus Christ, and an unfounded antipathy to it in its entirety.

2. (a) Apart from any errors or inconsistencies of any branch of the Catholic Church, or of any sect or of any members of either, there appears to be too little earnestness shown by the Church at large, and even by the purest part of it, about the evangelization of the Jews. What a small part of the men, time, labour, and money devoted to missionary work by all branches of the Church is directed to "the lost sheep of the house of Israel!" Something, it is true, has been done, and this something is steadily increasing, but at best it is very much below what the powers of the Church are capable of, and what her duty requires of her. This indifference, being plainly

opposed to the command of Christ and His apostles, necessarily results in weakness and frequent failure in other parts of the Church's work.

(b) This indifference partly produces, and is in part produced by, an ignorance of the real condition of the Jew intellectually and spiritually, and of his need of the Gospel to emancipate him in this life, to assure him of a future, and to prepare him for it.

If these, then, are the causes of the present deplorable condition of the chosen people, it is evident that they can be removed, and that it is the duty of each party to remove the causes that are due to itself.

With reference to the unbelief of the Jews and its causes, it may appear that the teaching of the Talmud has been represented above in too dark colours ; as being, in short, altogether evil, without any alloy of good. This, however, is not the intention of the above remarks, but the nature of the case has necessitated the dwelling chiefly on the dark side of modern Jewish belief. Much lofty and sublime moral teaching adopted from the Old Testament, and many detached doctrines of Christianity, are inculcated by authority of their Rabbis on the Jews of the present day. Nay, further, the

person of Christ Himself is no longer universally hated or scoffed at by them: He is often acknowledged to have been a prophet, and one of the greatest, and endued with a Divine mission.

But to whatever moral heights they may attain, and however much of Christian influence they admit into their life and doctrine, there is still a barrier (often apparently insuperable) between them and a profession of Christianity—they cannot rise higher than Unitarianism. Indeed, Judaism bereft of its national hopes is little beside the latter—little more than a state of unsettled criticism sufficient to show to the human soul its needs and its capacities, but not sufficient to satisfy either. The Talmud has, indeed, many noble precepts and much deep insight into human nature, much that would elevate were it not joined to much that is evil, and based on a foundation at once unsound logically and degrading morally. There is much in Rabbinic literature to instruct and help the Christian student, much that will repay a life's labour spent upon it, and all that has been said above in disparagement of it is meant to apply to it only as a religious system. A wider study of it would surprise many moderns, by showing them that many of the facts and ex-

pressions supposed to be the invention or discovery of the last few years were known and used by the Rabbis several centuries back. When we reflect how much we owe to the Jews throughout the Christian era as well as before, how they have taken the lead in commerce, have been pre-eminent in medical skill, have been renowned for their devotion to literature and the sciences, and in spite of all this individual activity have remained, as a race, powerless, subject, oppressed and often despised, we are constrained to admit that however much there is to be welcomed in their writings (mediæval and modern), there is still in the religious system about which this activity is grouped, and on which it professes to be based, something that, instead of elevating and stimulating, has depressed and weakened and narrowed their energy.

This religious system being in many points at variance with the law delivered by Moses on which it is ostensibly founded, naturally makes the Jew averse to the free study of that law and the Prophets; and thus while it is the cause of his present state, prevents him from seeking for the true remedy for his condition.*

* This applies equally to any modern philosophic views which the Jew may have embraced.

Is it not, then, his plain duty, seeing that (as a rule) he acknowledges that his present position of subjection is due to some sin of his race, to study for himself the words of Moses and the Prophets, the revelation of God Himself to His chosen people! The Jews' neglect of their own Scriptures, on which their modern system pretends to depend, and their adherence to this modern offshoot and traditional explanation of it, are alike indefensible. If (to take an argument from the material prosperity of nations) national power and wealth and influence have generally attended those peoples who have been foremost in adopting Christianity—is it not time that the Jew should enquire whether his rejection of that religion which his own race has given to the world, has not prevented the great intellectual power and high moral perceptions which belong to his nation from obtaining for them the prominent place they deserve in the world's history? The present powerlessness of the Jewish nation, being the plain fulfilment of God's threatened judgment on sin (delivered at first by Moses, and repeated in varied language throughout the Prophets), is an earnest call to a study of the Holy Scriptures themselves, which are able to enlighten the mind as to the

cause of present calamity and as to the way of escape.

But it is not contentment with their present condition, whether of temporal prosperity or of religious belief, that keeps Jews from a more general adoption of Christianity. A false idea of the religion, gained from its inconsistent professors, or from those who have lost the purity of its doctrines, has made Christianity repulsive to the Jew, and deters him from searching into its real principles. The unfairness and falsity of this way of reasoning are evident enough. Every religion has false or erring followers, and should not be judged of from the characters or actions of the lowest of these. The Christian Scriptures are the only standard of the religion, and the lives of the best of its followers will alone give any just idea of its power. Nay, we may go further, and say that the lives of the best and most sincere Christians give only a faint idea of the full power of the Gospel. For, as Gentiles, they have not had the long period of special divine training accorded to the Jews, and therefore the Church, while it remains chiefly Gentile, is probably unable to attain to a very close approach to its ideal state, both in extent of influence and depth of devotion. Jews,

with all their training, do not live up to their professed religion; can they, then, with any consistency maintain that their ground for judging the merits of Christianity should be the life of any chance persons who pretend to believe it? Rather let them seek for its power in the disciples of the first and second centuries, whose inherited Hebrew energy and discipline enabled the doctrines and the practice of Christianity to shine forth with somewhat of their real splendour.

The religion of the New Testament can no more be fairly judged of by the life of a nominal Christian, than can that of the Old Testament be learned from the life of a modern Jew.

And further, the fact that Christians are generally Gentiles, and the fact that the Gentiles have in many places and for long periods ill-used the Jews, should not be made an argument or excuse for the rejection of Christianity. Rather let it be remembered that Christianity has been the means of making many nations love the Jews, of changing fierce and cruel natures to gentleness and philanthropy, of removing all that is narrow and selfish in the distinctions of race and nation. It is Christianity and it alone that has to a great

extent changed in the past, and is still more and more changing in the present, the hearts of Gentiles, who formerly hated and despised the Jew, to love and esteem him, and to be anxious for his improvement, both temporal and spiritual.

But while the Jew has the duty of studying the causes of his nation's present abject condition, and the means whereby it may be bettered, it is evident that a great duty and responsibility of helping him to do so rest with Christians, who have embraced the full revelation of the God whom they worship in common with the Jews, and who are already realizing some of the blessings which they wish the latter to share. For when once a nation or an individual has sunk (through his or their own fault) in any way, it is very difficult to rise again, even with all the help that friends outside can give, and without such help it is often impossible; while for those who have attained to a position of power and eminence, it is comparatively easy to render the necessary aid. That Christians should be indifferent to the needs of the Jews, through whom they have received all that rich spiritual inheritance on which they pride themselves (and of which their material blessings are but accompaniments

and results), is difficult to understand, and can be explained only on the supposition that their indebtedness is lost sight of. After the zeal of the first days of the Church had died away, it was many centuries before she awoke again to a full recognition of her duty of preaching to the heathen; much time elapsed, even after the Reformation, before systematic missionary efforts were made on any extensive scale: and with all the rapid progress of modern life, the duty of caring for the Jew has hardly yet made itself generally felt in the Church. The work done in this direction in England, though continually increasing, is not anything what it might be and should be. This comparative lack of zeal is probably to a great extent due to ignorance of the Jews' actual needs, to an opinion more or less avowed, that they, not being ignorant of the one true God, have not such urgent need of evangelization as the heathen. Such an opinion needs for its dispersion only the realization of the fact—a fact resting on divine revelation, and testified to by the experience of individuals and the history of nations—that it is the acceptance of the Gospel in all its fulness that can alone enable races and individuals to attain all their possible good in this world and in that which is to come.

Further, as the Jews have had so many advantages over the heathen, so is their responsibility greater, and their sin in rejecting the Gospel greater; and they therefore need our aid more urgently to remove this sin than do the heathen. There is no excuse for delay in attempting that which, if accomplished, would make the evangelization of the world easy. Let the need of the Israelite race once be recognized, and the duty of Christians to do their utmost to help them follows almost as a matter of course. If reasons indeed are needed, they are forthcoming almost without number. To give a few.

1. The mere fact of Christians possessing in the Gospel what they know to be the only sure spring of good and noble life, which alone ensures lasting prosperity and power to men and nations, entails upon them the duty of imparting to all that have capacities for receiving it this principle of life, which those who have it not can hardly appreciate, or even feel their dire need of. Common compassion should impel all Christians to be eager to impart this mighty power to a race which possesses vast capabilities, and is destined to a glorious mission, but is now sunk in extreme degradation.

2. But not only do power to help on the one hand, and need on the other, call for the efforts of Christians; there is also a debt of gratitude due to the Jews for all that the world owes them in the past. First and chiefly comes the spiritual inheritance derived from them. They were chosen to be witnesses to the unity of God; they have given the world moral ideas of purity and humanity unknown to the heathen; they are the custodians of laws which form the basis of all modern legislation; and although unfaithful to their mission, yet they have never entirely forgotten it, while their universal dispersion has caused their great moral persistency to exert an influence on mankind greater than can easily be estimated. But, most of all, the Jews prepared the world for the Messiah; through them He came into the world; to them we owe Christianity, not only in its essence and origin, but also (to a great extent) in its *form*, as a Church with a three-fold ministry; to their unwearied care of and scrupulous reverence for the word of God we owe the preservation (in its purity) of the Old Testament; from Apostles and Evangelists of their race we derive the New also.

Although eclipsed by these spiritual blessings, there are other legacies of no little value

bequeathed us by the Jews. All our modern commercial system, with its marvellous machinery of exchange, is due to them. They have ever been the bankers and financiers of the countries which have shown them hospitality. Their great wealth (witnessed by their frequent spoliation, as well as by enactments of Church synods) has provided the means of many undertakings on a large scale of public benevolence and utility, which would otherwise have been impossible, or at least would have been long delayed. Throughout the Middle Ages the science and practice of medicine and surgery and chemistry were monopolized by them. The Spanish Jews have preserved to us treasures of the mathematical sciences, which without their zealous care must have perished. That the mental power of the race has survived to the present day is proved by the list that might be given of men of Jewish descent famous in various branches of literature. The names of Neander, Delitzsch, and of our own Disraelis (father and son), are amply sufficient to illustrate this point. The names of the many noted musicians of Hebrew descent may remind us, that for all our wealth of sacred poetry we are directly or indirectly indebted to this favoured people.

3. These benefits, sufficient in themselves to call for lasting gratitude on the part of the world, can hardly fail to excite a feeling of shame and self-reproach when we consider the return made to them by the nations. Persecution, spoliation, exile, have formed the policy pursued by many nations calling themselves enlightened and civilized. That the Jews have for their sins deserved such treatment forms no excuse for man's inflicting it: for as the sin is against God, so punishment belongs to Him, and woe be to those who arrogate to themselves the execution of His wrath. Nor, again, can any alleged bad citizenship on the part of Jews afford an excuse for barbarous treatment: for the experience of England and America, and of all other countries where they are protected and kindly treated, shows that under a good government none make better citizens than do the members of this race.

4. The mental activity and powers of the Hebrews furnish another argument for attempting to gain their adhesion to Christianity. The history of philosophy reveals a list of Jewish names which have left their mark on the world's thought for all time.

That their activity should be exercised against Christianity, rather than for it, is a distinct loss to the Church. They must be either powerful friends or powerful enemies of the Gospel. The energy of the Hebrews makes each a hostile Saul; only the influence of the Gospel is needed to change them into missionaries like St. Paul. Are their minds to be allowed to roam endlessly over the barren void of criticism and scepticism, or to be directed (by true Christian example as well as doctrine) to that which alone can satisfy their mental and spiritual needs—namely, revealed truth? Their long training under God's election affords a presumption that their conversion in any large numbers would do more to advance the spread of Christianity than any other event, and the history of the apostolic age carries this presumption almost to demonstration. The fact that those nations that have shown hospitality to the chosen race have invariably been blessed above others in temporal things, favours the analogical argument that that branch of the Catholic Church which imparts to them of its spiritual privilege shall also receive a return of a hundred-fold.

Power and efficiency in the performance of a task depend on the performer's aptitude at starting, and his training for that special task. Now God chose the Hebrew race to be the means of revealing Him to the world. Their natural vigour and tenacity of purpose fitted them above most men for this work: and the long-continued training they have had for it (lasting throughout their whole existence) argues that they will not now be cast aside. Their present condition (the consequence of past failure on their part) is one step in this training.* Sooner or later the time of probation will be over, and they will enter upon the work of evangelizing the world, a work for which they are fitted above all nations. Shall we not do what we can to help forward this much-desired event? Shall we not help to rouse Israel to a recognition of their privileges, and their duties to the world?

5. But beyond all other reasons for seeking the welfare of the descendants of Abraham, comes the command of God. The Gospel is to be preached to all nations, be-

* Amos iv. 6, *seq.*, contain a most pathetic appeal to Israel, by all the judgments they have endured and are enduring now.

ginning at Jerusalem.* The blessings pronounced on the friends of Israel, and the curses on their enemies,† are strong inducements to work for their good. As an offering of gratitude to Him for all the good He has showered on Christian nations, shall not these nations offer of their fulness to His chosen people?

6. And to render the neglect of this duty inexcusable, GOD has placed His people in the midst of all nations. They are close at hand everywhere : no long and perilous journeys into unhealthy regions are necessary. Just as He who lived on earth as a poor man has left us the poor as His representatives, so also He who lived here likewise as a Jew, has left everywhere the Jews as His brethren and kinsmen.‡

The objection that is sometimes urged, namely, that GOD has blinded the Jews and hardened their heart so that their conversion to Christianity is impossible, is based appa-

* Luke xxiv. 47 ; Acts i. 8 ; Rom. i. 16.

† Gen. xii. 3, and repeated frequently throughout the Old Testament.

‡ St. Paul seems fond of dwelling with tenderness on the fact, that of his kinsmen "as concerning the flesh Christ came." (Rom. i. 3 ; ix. 4, &c.)

rently on a false interpretation of certain passages in the New Testament (as, *e.g.*, Matt. xiii. 14; Rom. xi. 7, 25; 2 Cor. iii. 14); and is contrary alike to the general meaning of those passages and to what we know of God's love to man. All these passages speak of the blindness and hardness of *most*, not *all*, of the Jews in rejecting the Gospel *at its first announcement*, and none of them give any ground for believing that this blindness is either universal or permanent. On the contrary, St. Paul uses many expressions which show that the conversion of the Jews even then was possible, and that to attempt it was a duty (*e.g.*, Rom. x. 11, 12; xi. 14). It appears also to have been his invariable practice to address himself first to the Jews in whatever place he visited (Acts ix. 20; xvii. 2, &c.): their repeated rejection of his message did not lead him to abandon this order.

This conduct of the Apostle of the Gentiles is of itself enough to show that there is no insuperable obstacle to the reception of the truth by the Jew. But we have this fact also explicitly stated, and that repeatedly, by the inspired writers. It was at first the general opinion of the apostles that only Jews or Jewish proselytes could be saved, but the

conversion of Cornelius and his household disproved this, and called forth from St. Peter, in defence of his conduct in admitting them into the Church, the statement that God has put no difference between Jew and Gentile, but accepts both through faith (Acts xv. 9). And St. Paul declares "there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon Him" (Rom. x. 12): and he goes on to base upon this an argument for preaching to the Jews, that so they may hear of and know the Lord, and thus be enabled to believe on Him.

To all this we may also add the fact, that not only were many thousand Jews converted in the early days of the Church, but also that of late years many have been led to embrace the truth of the Gospel; and that the number has not been much larger is due in all probability to the efforts made by Christians not having been more fervent and more extensive. The means that have been used have been abundantly blessed, and have proved that God has not left His servants who are trying to fulfil His command (which does not enjoin a fruitless or impossible task), to preach "among all nations, beginning at Jerusalem."

Very little has been said as to the duties which Jews owe to Gentiles or Christians, for this reason, that at present the latter are in all ways in a higher position than the former, and have therefore a power and a privilege to help them, while the former are as a people unable to help even themselves. When, however, the Israelites shall have accepted the Gospel which is to be their "glory" (Luke ii. 32), they will realize the full blessing of their eternal election, and will, in power and influence for good, be far exalted above all Gentiles.* Then will they be able to return, and will return, a thousand-fold any "work of faith and labour of love" that the nations have had the privilege of bestowing upon them. Until then they must be subject to the Gentiles, and must learn of them; but when once they have accepted the position appointed for them by God, then will they be able to fulfil their high mission, and become a blessing to all the families of the earth (Isa. lx.). The energy

* The blessings and curses contained in Deut. xxviii. proclaim once for all most explicitly the law of God's dealings with His people, and the dependence of all prosperity on fidelity to Him: all the later prophecies exemplify this law with detail and illustration suited to the special times at which they were delivered.

and indomitable perseverance of the Hebrew people will fit them to inaugurate an era of progress and development in the highest spiritual and moral life, far transcending both in extent and intensity any that the present period of preparation has witnessed.

On the side of the too prevalent indifference concerning the conversion of the Jew, there seems to be the argument, often unformulated and unexpressed, that they cannot stand in much need of external help in spiritual matters, seeing that many of them lead as good and virtuous lives as the majority of Christians, and are as religious and (as far as we can judge) as happy as any of the latter. The weakness of this mode of reasoning is so apparent that it would not deserve mention, but that it exerts, consciously or unconsciously, a great influence on the conduct of many. In answer to it we may notice that as a people the Jews have ceased to derive any spiritual power or consolation from their religion; they have ceased to take that prominent place in contemporary history which follows almost as a natural consequence from spiritual activity.

That some Jews possess nobility of character does not prove that they have in their religion all the motive-power necessary for a good and

useful life, but rather shows that their good moral sense has enabled them to rise above the standard of their professed faith. We have many instances of ancient heathen and modern sceptics living noble and beneficent lives, proving that men of strong will are able sometimes to perform the right, even when they are deprived (by misfortune or their own act) of the highest sanction which alone can afford to the mass of men a sufficiently strong motive for the performance of duty. Further, to the generality of mankind there is needed for a life of consistent goodness, besides this Divine sanction (or as a part of it) the assurance * that virtuous conduct will infallibly be rewarded : and however this assurance (which forms a great part of what are called the consolations of religion) can be dispensed with by men of exceptional strength and independence of character, yet history seems to show that without it a people as a whole cannot be permanently elevated or advanced.

To say that because a Jew is often as good morally as a Christian, therefore Judaism must afford as powerful motives for a good life as

* Not a probability, however strong, or however supported by arguments which vulgar minds cannot appreciate ; but an assurance such as a revelation alone can give.

Christianity does, is of course on a par with the reasoning that because a state of slavery has been known to produce as noble examples of virtue as that of freedom, therefore the former is in all respects as eligible as the latter. The only conclusion that can with any show of reason be drawn from such cases is, that one who has attained so much under unfavourable conditions would with greater advantages have achieved much more. "He that is faithful in that which is least will be faithful also in much;" while the converse holds, that he that is unfaithful in much would be unfaithful in the least; so that a nominal Christian's misuse of his advantages, or a freeman's abuse of his liberty, forms not the slightest reason for those who have high privileges refusing to extend them to those who have them not.

If Judaism has indeed the power of rendering its believers happy in any sense, it can only be by checking and limiting their higher aspirations, not by satisfying them. A creed that banishes all certain hope of national glory here, or of individual blessedness hereafter, may perhaps give contentment, but it can only be at the expense of all progress and true liberty of thought. An uneducated man may think himself as happy as he possibly can

be, but it is because he cannot see to how far higher a state learning would exalt him.

All who are well acquainted with the principles of modern Judaism and Roman Catholicism would probably agree that no one who professes either system can be altogether a good man and citizen, free from superstition, a supporter of religious freedom, and a believer of the equality of all men in the sight of God, without being at the same time false to some of the doctrines which are generally understood to be a part of his religion. Honesty of purpose and sound common sense may break through the trammels of superstition or inherited prejudice, but can never attain to their proper sphere of action till they are enlightened and refined by the principles of true religion, which, far from repressing or undermining any existing good qualities of the man, will exalt them and foster their highest development.

But although true religion does exalt the individual and the nation in all that is morally good and great, yet this is but its indirect and secondary work; its chief and primary work being to unite the soul of man to God, and to assure him of pardon here and of perfect happiness hereafter. As it transforms the

mind of men more or less successfully into conformity with the Divine nature, which is ideally perfect both in active and passive goodness (the being good and the doing good), it of necessity makes him a better citizen, and more apt in all those qualities which make up what men call a good life, and which conduce to the temporal welfare and stability of individuals and nations: although we can conceive of cases where the power of evil is so great at starting, that this outward result of religion may appear to the world to be very small: * the struggle with evil has been sincere, and has resulted in the triumph of religion, but the victory has taken all the energies of the man to achieve, and has left little power for a display of active goodness. The world cannot estimate the force of evil vanquished, and judging only by apparent results, is tempted to scoff at the power of religion, and demand those visible proofs which alone it can appreciate, but which, though they generally exist in abundance, are not the only evidences of the transforming power of faith.

The contention that the divisions of Chris-

* Just as Aristotle says that the possession of virtue does not necessarily imply an active or a happy life (Nic. Eth. I. v. 6).

tians unfit them for the work of evangelizing the Jews scarcely deserves attention. For we may answer that the differences among the Jews which existed at the time of Christ, while Judaism still remained in some measure a living faith, did not prevent them from making numerous proselytes; and that the differences existing between the most flourishing parts of Christ's Church now, the parts which alone would be likely to attempt the conversion of the Jews, are incomparably smaller than those which separate the Jews of the present day, among whom the very fundamentals of religious belief are called into question, and not (as in the Christian Church) only the details of organization. All bodies of men who profess faith in Christ, and acknowledge that such faith is necessary for the salvation of the soul, have a call to help the Jews to a knowledge of this saving truth, and a prospect of success in proportion to their sincerity; though whether they will retain their converts as members of their branch of the Church, will depend on the catholicity of their teaching. Apollos could preach (and apparently with success) even when he knew "only the baptism of John," * a proof, if any were

* Acts xviii. 24.

needed, that a partial knowledge of the truth, when joined with honesty of purpose and devotion to that truth, should not prevent any Christian bodies from attempting to impart to the Jews the benefits they themselves enjoy. Divisions on some points will always exist, wherever there is life and progress of thought, but should not diminish exertion for the good of others now, any more than the differences which arose from time to time even among the apostles * prevented their hearty devotion to their noble mission.

* See, *e.g.*, Acts xv.

III.

THE BEST MEANS TO THE PERFORMANCE OF
THESE DUTIES.

SEEING, then, that the Jews have great need of friendly help to enable them to rise from their present forlorn condition, and that Christians have all that is necessary to render such help, and are bound by so many ties of duty to do so, we may briefly inquire in what way this can best be done. The chief aim of the Christian will of course be to make the Jew a partaker of the benefits of the Gospel, as he knows that it is unbelief of it that is the cause of all the adversity of the chosen people, and that a hearty belief of Christianity cannot fail to raise the whole people to a position of power and glory above anything before enjoyed by them, and above anything any Gentile nation can attain to. "Godliness is profitable for all things: having promise of the life that now is, and of that which is

to come." And towards this end of bringing Jews to the light of the truth, no effective means must be left untried: they must be taught the truth by preaching, and be attracted to it by the lovely fruits of a truly Christian life.

For the most effective means for the conversion of the Jews—or rather the only infallible means—is the placing before them of the Gospel in all its fulness, not only taught as a doctrine and creed, but exemplified in the life. Only in proportion as the whole life is seen to be moulded by Christian truth, can we expect the Jews to be attracted to it. Their own inconsistency to their religion, their open neglect of the Sabbath and of dietary rules, their frequent abandonment to worldliness, will not in their eyes excuse similar failing on the part of Christians. While individuals or communities professedly Christian are guilty of persecuting and scorning the Hebrew race, how can we expect the latter to believe that there is any reality in the faith of the former? On the other hand, what more powerful argument for the Gospel could there be than the universal practice of the self-denying brotherly love, the courtesy,

the world-wide sympathy which it enjoins? This practical exposition of Christianity has never failed to win souls to Christ; it necessarily awakens an admiration of and an interest in the doctrine that can produce such results, and prepares the way for a willing and hearty acceptance of direct teaching. Among the many practical ways in which Christians can show this love and sympathy towards the Jews may be mentioned the following:—

1. A great step would be gained by a more general study of the Hebrew language and literature. Pains taken to learn their ancient language, and their thought both in the past and in the present, convince the Jews that Gentiles take a real interest in them, and think their sympathy worth cultivating. A sympathizing appreciation of Hebrew literature, a welcome accorded to all that is good and noble in the Rabbinic writings, a watch for all points of agreement with Christian thought, a ready recognition of all Jewish belief and customs that are not opposed to the spirit of the Gospel,—all this and more, which will be rendered possible only by time and labour devoted to the study of this ancient people, would do

much to gain from them an appreciative hearing of the Christian's strong stand-point, that the Gospel is the fulfilment and explanation of the Law, which without the former has (for all practical purposes) "waxed old, and is ready to vanish away."

2. Closely allied to the study of Hebrew, is the assisting the Jews themselves to the possession of their own Scriptures. Placing within the reach of the poorest copies of the Old Testament in the original, not only does much to supplant the errors and prejudices of the Talmud by the truth of the inspired volume, but is a proof, patent to all capacities, that the Christian loves the Jew, and also loves and reverences the Hebrew Scriptures.

3. Considering the eagerness always displayed by the Jew for education, another practical proof of Christian sincerity is given him by the care spent by missionaries in the teaching of his children. Teaching of general knowledge is of course here meant, not of religious truth. But experience has shown that even when distinct Christian teaching has been added to the secular instruction, this fact has not deterred Jewish parents from availing themselves of this

opportunity of educating their children.* The kindness shown by the mission teachers to Jewish children (forming a contrast to the treatment they receive in the native schools in most parts of the Continent) forms a strong link to attach them to their teachers, and disarms bigoted opposition to the principles of Christianity.

4. There are as further means of showing the Jew what Christian love is, those beneficent institutions which can be maintained only where real love of the Jew exists; such as Hospitals for the sick, and Homes where converts escape the enmity of unconverted kindred,† and are taught and assisted to gain an honest livelihood.

These are only a few of the methods in which the power of the Gospel can be placed attractively before the Jew. All these indirect ways are calculated to awaken an interest in Christianity, and to open a way for direct preaching of the truth to this people, now frequently so hard of access, owing to national prejudices. With reference to direct teaching (which, as

* See London Society's "Historical Notice of Work amongst Jewish Children," p. 35.

† There are two such in London, and several abroad, where, indeed, they are most needed.

well as all indirect methods of action, should be under the guidance of the Church as a body, and not left to the spasmodic efforts of individuals), it should be a distinct enunciation of the truth, and not a mere denunciation of error. Human logic can discover the fallacies and imperfections of modern Judaism; human psychology can tell us of the needs of the soul; but only Divine revelation can assure us of perfect truth which satisfies these needs; and this revelation must be the burden of Christian teaching. This teaching can indeed often be carried on as effectively by disseminating copies of the Holy Scriptures, and of books issued by the Church, as by oral instruction; since in this age of general education, the press can reach more than the voice. Clear statements of Christian doctrine will arrest the attention, and often be more convincing than attempted arguments. The teacher must of course be able to argue, but chiefly so as "to give an answer to those who ask a reason for the faith," and not to make disputation the staple of his teaching. For to minds accustomed to a certain groove of thought arguments from an opposite standpoint are powerless and vain. Attention must first be attracted to this stand-point. Let the truth preached and lived lead to enquiry, then

let reason do her work of convincing. And here will be found the value of a knowledge of Hebrew thought and literature, to enable the teacher to emphasise the difficulties of modern Judaism, and expound the truth so as to meet them.

As to the subject of argument, it may be noticed that the Christian has this firm ground to stand upon, namely, that only through his creed can the Mosaic dispensation be shown to be anything but a failure. The necessity of the New to the completion of the Old Testament, and the implication of the former throughout the latter, would be another strong point from which to argue with the Jew.

All this requires for success in any great degree that the Church should as a body awake to the importance of the task before her, and should inspire all her members with a corresponding sense of their duty. For each has a part to perform in this work. No one knows what influence for good his life (unobtrusive it may be), or his chance utterance of a heart-felt truth, may have on those around him. If Christians felt at all generally their personal duty, and were prepared, by a consistent life and by such grasp of the truth as each could attain to, to win over to their

Lord all with whom they came into contact, the work would be rendered easy : there would be no ground left for the prejudice of some Jews, that Christians are either idolators or free-thinkers—each believing just as much or as little as he finds convenient.* This, however, is Utopian, and points only to the ideal at which we should aim. For its realization we cannot afford to wait, and the Church, with all her present weakness, must meantime never cease to use the means entrusted to her for the evangelization of the world, namely, the preaching of the word. It is her duty to carry to all the knowledge of the truth, even though there be among her own members some who reject it, or walk not “worthy of the vocation wherewith they are called.”

Experience as well as reason teaches us that the whole Gospel in all its fulness is needed to satisfy the needs of the soul of man (be he Jew or Gentile), and to maintain high spiritual life

* It is not enough to answer that Scepticism is far more rife among Jews than Christians, and that the sects of the latter are not half so hostile to each other as are those of the former—though both these statements be true : those in doubt and error want not less of error, but firm, positive truth, such as the Gospel alone presents.

in those who profess to follow it.* The work, therefore, of evangelizing Israel is the duty of the Church in her Catholicity, and cannot be left to any sect which is based on a one-sided or partial view of the faith. But while the Catholic Church with her Divinely appointed ministry—which alone has the Divine sanction to supersede the threefold ministry of the Mosaic order—is alone able to cope with this important task, it behoves her to follow the example of the great apostle, and so far as possible to become “all things to all men;” that is, she should try all likely means which her fairly elastic organization permits of to further the work in hand, and not allow (as she so often has done in other cases) powerful methods to be adopted and monopolized by the sects, and by them often made the instruments of error.

Let the Church as a body once recognize fully that it is her duty and privilege to preach to the Jews, and this fact would at once become a theme of instruction to her members. The

* Although the bold and incisive preaching of one part of the truth may startle and awaken and lead to conversion; as is being shown in the work of the “Salvation Army” and similar bodies, yet such teaching is not enough for a continual growth in holiness.

clergy would then give this a place in their regular teaching, assigning to it its own due place among the other doctrines of the Bible. No single part of revealed truth (however small or of however narrow application it may appear) can be neglected by the Church without destroying "the proportion of the faith," and consequently weakening the Church in all her work. Is there not, then, some ground for suspicion that the present state of the Church (so much less powerful and united than she ought to be) is owing (in part at least) to the very prevalent forgetfulness of the Gospel order, that her message is to be "to the Jew *first*." Alas! in practice it is to the Gentile first, and to the Jew last, or not at all.

If once this duty were given its fair place in the public preaching of the Church, it would also become the subject of private conversation more than at present; and more habitual acquaintance with and discussion of the subject would do much to remove the many practical difficulties that beset it.

There remains one means, and that a most powerful one, which every one can and ought to use; namely, intercessory prayer. Little need be urged for this, for all Christians know that prayer is a most powerful weapon; that sincere,

earnest prayer never goes unanswered, but (like mercy) is "twice blessed," bringing benefits not only on those prayed for, but also on those that pray; and that intercessory prayer is a strong incentive to holiness of life on the part of those that habitually use it—the apostolic doctrine being that "the supplication of a *righteous* man availeth much in its working" (St. James v. 16; see Job xlii. 8).

The above is but a brief and very incomplete summary of means that have been or should be used—no attempt has been made to make it exhaustive, because it appeared to the writer that the chief thing is to feel the fact of duty and its importance, and to make others share this conviction; the means in detail will suggest themselves to those who recognise the principle of the work, and try to carry it into practice.

The project of settling the Jews in their own land can hardly be mentioned as one of the means whereby Christians may benefit them, and so attract them to the Gospel. For so far as it means only placing them in a position of safety and of liberty to pursue honourable and lucrative occupations, this can be done in England and America and elsewhere, far better than in Palestine. It is true that in Russia, and

in some other places, a short-sighted government has directly or indirectly debarred the Jew from all positions of responsibility, and has compelled him to resort for a means of livelihood to those baser employments which inevitably tend to lower him in the eyes of the more favoured native population, and bring him into contempt. But Syria or the Holy Land is not at present the place where he could most readily be afforded the assistance and protection he needs, nor where occupation for which his past life has suited him can most readily be found. And, on the other hand, so far as this restoration scheme attempts to re-establish the Jewish people as an independent nation in their own land, it can hope for no permanent success until the basis of their future kingdom is placed on the only firm foundation possible, namely, the recognition by Israel of the Messiah. It would be no kindness to the Jew to restore his nation to their land in their present condition, even if such a task were possible. For what basis of union have they to ensure for them any possibility of strength and prosperity? The only bond of union they can have is religion, and on this subject it would be difficult to find any large number of Jews agreed; to such an extent

have modern systems of thought unsettled their minds, and in many cases made them despondent of finding anywhere a sure religious hope. Although in theory the orthodox modern Jew holds that the Mosaic ceremonial law is still binding upon him, he nevertheless secretly rejoices that its burdensome enactments are for him rendered impracticable, and is quite content to endure banishment from his own land, if he can find refuge in a country where he is protected and allowed to accumulate that worldly wealth, which, to a Jew who has lost his spiritual aspirations, is the chief object of life. He feels the Levitical sacrifices to be not only costly, but in many ways degrading (as indeed they must appear if regarded apart from the truth which they so aptly typified), and yet he cannot acknowledge that the time appointed for them is for ever past, and that they were intended only as a temporary * type of

* Enough has perhaps been said above as to the transitory nature of the Mosaic dispensation; but it may be noticed that a New Testament (or Covenant) is expressly promised (in Jeremiah xxxi. 31, *sqq.*), which is to differ from the Old which was granted after Israel's deliverance from Egypt, and is to be of a far higher spiritual order. A closer relation to God (even the indwelling of His Holy Spirit) is to form one great feature of this new dispensation, which is now in progress, though by no means having as yet reached its limits of perfection (v. 34).

and a preparation for an Atonement, which has been made for the sins not only of his nation, but of the whole world. Until Israel can be brought to acknowledge this, all attempts to unite and re-establish them as a nation must prove futile. All the prophets foretell a restoration of Israel to their own land, which is to be an everlasting restoration,* but in all places this promise depends (explicitly or implicitly) on the return of Israel to God and to obedience to His word, and often expressly on their recognition of the Messiah.†

Although it has been lamented above that the work of evangelizing the Jews is not being forwarded so rapidly and extensively as desirable, yet we must thankfully acknowledge that it is by no means neglected. There are in England two associations carrying on (so far as their funds will allow) vigorously and with great success this branch of the Church's

* See Hosea ii. 19. The whole of this prophecy is a touching picture of the love of God striving with a rebellious people, and ultimately prevailing and overcoming all faithlessness and perversity on the part of His chosen ones.

† Besides other well-known passages, see Isaiah lix. 20; and lxi. and lxxv. In Hosea ii. 16, there appears to be a hint of the Manhood of the Son of God: He is to be joined to His people by a nearer tie than that of Lord only, viz., Husband: see Eph. v. 29—32.

work: one* founded at the beginning of the century, the other† started only a few years back. The former carries on, besides direct Mission work, many plans of Christian usefulness on behalf of Jews both in England and on the Continent: the latter has so far confined itself to the furtherance of pastoral work among the Jews in England, by means of the Church organization already existing in each parish.

The "London Society" employs in direct preaching about thirty ordained missionaries, and about the same number of educated lay agents, of whom about eight of each work in England. The "Parochial Fund" supports wholly or in part three curates, who make the Jews in their parishes the subject of their special attention. For the results of the work, which are (in proportion to the means used) entirely satisfactory, the reader may be referred to the reports of each Society. Suffice it here to mention, that the curate of one parish ‡ "has been the means of bringing to Holy Baptism, after due preparation and pro-

* "The London Society for Promoting Christianity amongst the Jews;" Offices, 16, Lincoln's Inn Fields, W.C.

† "Parochial Missions to the Jews:" Secretary, Rev. R. Sutton, Pevensey Vicarage, Hastings.

‡ St. Paul's, Haggerstone.

bation, no less than sixty-three Jews, men and women."

The "London Society" has circulated a very large number of Hebrew Bibles, besides Prayer-books, tracts, and works on the Jewish controversy, with the result (by placing Bibles within the reach of all) of largely increasing the acquaintance of Jews with their own Scriptures, and giving them a knowledge of the fundamental position of the Christian Church, and of the points in discussion between it and them. It also supports schools, not only in London, but in all parts of the world where Jews are found in any large numbers; and in foreign countries does much (by "Wanderers' Homes," "Houses of Industry," and other similar institutions) to afford shelter and protection to converts and inquirers from the enmity of kinsmen, or malice of the uneducated native population. All this it does in addition to its direct mission work.

The "Parochial Fund" at present confines itself to England, where it assists in the support and special training of men who are, or intend to be, engaged as curates in those parishes where Jews chiefly reside, the evangelization of whom they will make their

special object. This "Fund" commends itself by its name, as avowedly constituting a department of the work of the whole Church, not a missionary body independent of her; and its mode of operation fully bears out its name. The older "Society" (which is also conducted on Catholic principles) is recommended by the wider sphere of operation which it embraces.*

According to the reports of these missionary bodies, the results have been most encouraging. It is said, that at the beginning of the century "the most diligent search could discover only thirty-five Christian Israelites in England," whereas it is now estimated that there are more than three thousand.

We must, however, remember that the only certain means of gaining over the Jews to the

*The name of any association for Church work matters but little, and it would be vain and confusing to attempt to change for the sake of a theory a name that is associated with so long a career of zealous work and grand successes as the "London Society;" but still it would be well that the name of a body of workers should suggest a recognition of the fact that missions are the duty of the whole Church, and not of voluntary associations of individuals. This involves, of course, that the Church should act as a body, and demands a greater sense of unity than at present exists within it. This objection to the name of "Society" applies, in fact, to most of the ancient and noble associations for mission work.

faith of Christ is a consistent life of Christian charity on the part of each member of the Church. The work of missionaries, at home and abroad, is much impeded by the hatred and malice often shown by nominal Christians towards the people to whom they owe so much. How can a preacher persuade Jews that Christ's religion is one enjoining love and humanity on all, and commanding its followers to care for the chosen people, when "Christians" in Russia are using all means of cruelty and insult towards the Israelite sojourners among them, which a degraded ingenuity can suggest? Facts speak more forcibly than words. Let the Church redouble her efforts for the good of the Jew, and endeavour to impress on all her members the great importance of convincing him by a continual practice of love and care for him.

IV.

PROSPECTIVE RESULTS.

THE results of a general acceptance of Christianity by the Jews have already been hinted at, and may now be a little more fully treated of.

But first, it may be asked, what prospect is there of success in attempting to convert them? To this we may answer without hesitation that there is every way sure ground for hope.

1. Enough has been said above to show that God has interposed no insuperable obstacle to their conversion: "There is no difference between the Jew and the Greek" in this matter: God, who commands His servants to "make disciples of all nations," will bless all labour of love spent on His people, as certainly as, or even more certainly than He will bless missions to the heathen. There is nothing in the nature of the case, therefore, to justify a doubt

of God's will to save Israel as well as the heathen. For "God our Saviour will have all men to be saved, and to come unto the knowledge of the truth."*

2. Not only does the reason of the thing make it probable that Christian missions will be as much blessed among the chosen people as among heathen races; but God's command to "begin at Jerusalem," and the example of our Lord and His apostles, make it certain that He will bless all who try to fulfil the command.

3. Further, the rapid spread of the Gospel among Israelites in the early apostolic age shows us what a revival of apostolic life would probably effect now—a revival, that is, of the first Christians' self-devotion to this task, the making the evangelization of Israel the first and chief object in life.

4. The results that have been achieved in recent times afford a presumptive guess of the effects of an extensive and well-sustained effort on the part of the Church. It is calculated that (out of a total of 50,000 Jews in Great Britain) there are at present in England alone over 3000 baptized

* 1 Tim. ii. 4.

into the Christian faith. And when we remember the great risk and danger that an open profession of Christianity generally entails on a Jew, it will easily be understood that there is (as missionaries tell us) a very large class who have secretly given their hearts to Christ. The decay of many of their ancient prejudices against Christianity, the growth among them of a feeling of confidence in the sincerity of Christians, are some of the indirect results produced by the labours of missionaries among them.

5. It is certain from Holy Scripture, from the prophetic books of the Old Testament and from the Gospels and Epistles of the New, that God will convert His chosen people to the truth.* But we know that the times and seasons of fulfilment rest (in His good providence) with us, and that He generally works the fulfilment of His promises by human means. Since, therefore, He has given a command (which has not been reversed or cancelled) to His disciples to preach to the Jews, and has encouraged all to "pray for the peace of Jerusalem," we may reasonably conclude that He will

* For references see later on.

prosper the work of His Church, and give her the privilege of bringing into His fold "the lost sheep of the house of Israel." Should we, therefore, not be anxious that we in our generation might be allowed to help towards this great consummation?

In respect of this dependence of the conversion and restoration of Israel upon the efforts of themselves and others—so far, that is, as the time and date are concerned—there is nothing peculiar to this case: it is only one instance of the fact of practical free-will and awful individual responsibility which the Bible lays so plainly before us.* The chosen race was taken into close relation with God, that its life might be a type and an explanation of all men's lives. God's covenant with the Israelites is typical of His dealings with all men. He condescends to enter into a covenant (as it were) with all; and His covenant is this: peace and joy, holiness and purity—in short, moral perfection, mental power, and all the pure pleasures of life, offered

* *Practical* free-will, for neither religion nor ethics are concerned with the metaphysical question of "Free-will" as opposed to "Determinism."

to each, and also to the whole world collectively. The things promised exist, and have existed from the first, but the realization of them depends on the will of man, of each individual, and of each generation—on the extent to which that will is subjected to God's; for the lower of these blessings depend on the acceptance of the higher and spiritual blessings which He desires all to share. That the history of Israel is a typical illustration of this will appear clearly from the covenant made with Abraham. "I will make of thee a great nation.....and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed."* "All the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered."†

With these and similar words did God at the first make known to Abraham that He had chosen his descendants to be the special channels of His blessing to mankind. Like all the

* Gen. xii. 2, 3.

† Gen. xiii. 15, 16.

“covenants” of God with man, these promises are here made unconditionally; later on, as they are repeated with fuller details, the conditions of their enjoyment are added; but this subsequent limitation does not remove the certainty of fulfilment, but only defines more exactly those who are to share in it. This, indeed, seems to be the general plan of God’s revelations to man: He at first declares the blessings, both temporal and eternal, which He has prepared for mankind, and which He wishes all men to enjoy. This is declared unconditionally, as if the sense of gratitude for such blessings would naturally lead all men to love the Giver of all good, and so secure to themselves the fulfilment of His promises. But when sin has estranged men from God, and so cut them off from enjoying the fulfilment (which of necessity requires union with Him who works the fulfilment), it becomes necessary that the conditions, which were before taken for granted, should be expressed—the failure of some causes a declaration to others of the means whereby success is made certain. God’s promises are as sure as His love is unchangeable; He has made man for eternal happiness hereafter, and this He will infallibly bestow on all who do

not willfully shut themselves out of it. He has also promised that even in this world there shall be a time of (apparently universal) peace and happiness, though individuals and generations of men may by their own act postpone the fulfilment, or deprive themselves of a share in it.

Now, in the promises to Abraham, God destined His chosen people to a glorious future, which, because promised by Him, was certain. All later revelation, while explaining that the apparent failure in the fulfilment was due to the sins of Israel, confirmed these promises, but never cancelled them. Nor may we explain away their contents; we must take them, if we regard the Bible as God's revelation, in their natural meaning. Nor again can we say that Israel's sins have been so great as to annul the promises made to them: for (as just noticed) the promises are not cancelled in the prophets, and God would not have made the promises to Abraham unless He knew that, in spite of long and repeated rebellion on the part of Israel, there would still at the last be a repentant remnant to inherit them: as also, He would not have promised us Heaven, if He did not know that there would be a large number who by His grace should enter it.

It is to be remarked that in Holy Scripture, God sometimes promises conditionally, sometimes unconditionally: or rather, we may say, that sometimes the conditions are included in the promise, and sometimes not. Promises to individuals are generally conditional, those made to races or to the world at large unconditional. Instances of the latter are the promised Exodus from Egyptian bondage, and the possession of Canaan; an instance of the former is the promise to Solomon (2 Chron. vii. 17—22) of the continuity of his kingdom. The covenant with Abraham is evidently of the former kind, the blessings promised are meant for the whole race of Israel, and through them for all mankind, and God, who has prepared these good things for men, will also in due time prepare their hearts to enjoy them. That is to say, He promises certain events with certain conditions implied, and also promises in effect that these conditions shall be satisfied, though He does not compel any individual or any generation to satisfy them. All the promises of God afford examples of this truth, that though they will certainly all be fulfilled, yet men can delay the fulfilment for themselves, and in some measure for others also.

To take as an illustration the grandest (and most awful) instance that has occurred in the history of the world. Immediately after the Fall, when His loving purpose in creating the world seemed to be frustrated, God promises (in very general terms) a future triumph of mankind (apparently as a whole) over the Evil One. The prominence here given to the physical side of the punishment entailed by sin, would by itself be almost enough to justify the conclusion that the deliverance was to be from physical evil as well as from spiritual. The whole of the Old Testament confirms this view; indeed, the temporal and physical blessings, which were to flow from the Messiah's coming—for it was through Him that the triumph over evil was to be won—are so much dwelt on by the prophets, that the Jews, at the time of the birth of Jesus, had come to look upon them as the first and chief objects of His kingdom. But though they were mistaken in this, and failed to see that no permanence of natural blessing is possible, except as the result or concomitant of close relation with God—still the Bible speaks throughout of a time of the restoration of all things, and this time was to be (according to the apparent expectation of Old

Testament writers) the coming of the Messiah—an expectation shared by the early disciples, who were all members of the Hebrew race.* But the results of His coming depended (as to their date) on the wills of men. And because they were not prepared to receive His spiritual kingdom within their hearts, they forfeited all the outward prosperity and glory that was predicted for their nation, but which could only be theirs on their return to God. And so because they “knew not the voice of the prophets” (Acts xiii. 27), and the conditions on which their prophecies of blessing rested, fulfilled the other prophecies which told of their nation’s dispersion, “by condemning Him.”†

* See the hymns of Zacharias and Simeon (St. Luke i. 68, *sqq.*, ii. 32), and the Apostles’ question in Acts i. 6.

† As an illustration of this, we may consider how nearly all physical evils are the results of moral evil in ourselves or others. Remove the ills produced by our own sins, and the ills due to the malice or unkindness of others, and human life, with the goods of mind, body, and estate, would be exposed to injury only from the forces of nature; and these are ever more and more brought under the power and control of man, as he acquires, with advance in moral ideas and practice, a continually growing insight into the “general laws” by which God appears to us to govern the world.

To return to the promise to Abraham, it foretells—

1. That the Hebrews should be a great nation, exceedingly numerous, powerful, and victorious over all foes.*

2. That they should possess the land of Canaan as their national inheritance for ever.

3. That their pre-eminence and permanence among nations should be a blessing to all the world. And “the gifts and calling of God” being “without repentance,” this implies—

4. That these being the peculiar privileges of Israel for ever, they cannot be transferred to another people.

No one can maintain that all this is the present condition of the Jews, nor, indeed (sinking the permanence of the promise) that it ever has been their condition. The fulfilment must, therefore, be reserved for the future, to which conclusion we are also led by the predictions of the later prophets, most of whom, while denouncing a severe punishment from God for the sins of the descendants of Abraham, foretell a restoration and great future glory in store for them.

It is a noticeable feature in the covenant

* Incorporating Gen. xxii. 17 into the earlier promise.

with Abraham, that the blessings promised are for this world; apart from all hope of Heaven hereafter, which might be shared by all mankind, a glory and power among the nations of the world is reserved for Israel. What a contrast to their present state in every particular! No longer a people, dispersed over the whole earth, powerless, subject to all their enemies, without a country of their own, regarding other nations as accursed rather than blessed through them.

Must we then think that their mission has been a failure? No, the election being for ever must stand sure, and will be vindicated at last.

There are some who are always for explaining away all promises relating to temporal blessings, who think that the affairs of the earth and the welfare of the body are beneath the notice of God, who is a Spirit, and dwells in Heaven. Some are prone to regard this present world as wholly corrupted by sin, and to spend their allotted time here in longing for a future state, where alone they seem to think the presence of God can be enjoyed. This is the exact antithesis to the "worldly" view, that the present order of things is all that is worth

thinking of—that as much enjoyment as possible should be got out of the present, which is all that we are sure of.

The Scriptural view is equally opposed to both these extremes. From the first verse of Genesis, where God is declared to have created “the earth” as well as “the heaven,” to the end of the Bible, His care for His creatures here, and His guidance of all their life on the earth, are continually dwelt upon. When sin enters the world and mars its beauty, it is not destruction but restoration that is promised: God does not in despair give up His creation to the Evil One, and console man with a promise of Heaven to make up for his loss of the earth; no, there is there vouchsafed a promise that the offspring of man should at length crush the power of the enemy. The promised deliverance is in this its earliest form couched in very general and indefinite terms, and it is only later on that we learn more fully its nature and extent; but from the character of the curse now pronounced on the earth and its inhabitants, which is physical and bodily, we are led to infer that the deliverance will remove these evils as well as the spiritual evils which are their

cause—an inference confirmed by later revelation. The whole course of Scripture in its record of the judgments sent by God from time to time upon the world, proclaims as clearly as in its direct statements of the fact, that He has not given over this world to follow the downward course of evil, but is gradually guiding all forward to the time when Christ shall have lighted “every man that cometh into the world,” and “the earth shall be full of the knowledge of the LORD, as the waters cover the sea.”* The present life is not a mere endurance of incurable evils, but a warfare against them, a “working together with God” towards “the times of the restoration of all things.” For in His marvellous wisdom, God has placed (as it were) the time for the accomplishment of this purpose in our own hands; that is to say, He has made all physical and temporal blessing the results and attendants of a holy, spiritual state, and for the attainment of the latter He has provided all that we need, though He has left our wills free to strive after it or not as we choose. Should not the

* Isa. xi. 9.

recognition of this fact, that the attainment here on earth to a copy of the bliss of Heaven, to the restoration of man to the close union with God which is pictured (in Genesis) as his state before the Fall, and which is portrayed (in the Revelation) as his ideal now; the fact that each can do something, by encouraging all goodness and fighting against all evil, by removing, alleviating, or cheering the pain and sorrow of others, to help forward this glorious event—should not this be a stimulus to action, a basis whereon to restore that enthusiasm for life which alone can make life worth living, and the loss of which is so much deplored at the present day? A Heaven there is, to be given to the saints in the future, “which eye hath not seen, nor ear heard,” nor heart conceived; but the present world is also God’s creation, a state of preparation for the other, and the way to the Future is not by despising or languidly enduring the Present, but by ennobling and elevating it into as near a resemblance as may be to the ideal.*

* It is worthy of note how universally the hope of and the belief in a future mundane state of general human

But our present point is that this restoration of the human race, and of "the whole creation which groaneth and travaileth in pain together with us until now," is to be

happiness exists among men, even among those who do not accept the certainty which the inspired Scriptures give. John Stuart Mill (in his "Principles of Political Economy," book iv., ch. vii.) looks forward with longing to a social millennium which he predicts as the result of "improved intelligence." W. T. Thornton (a Political Economist of a more religious tone of mind) in his work "On Labour" (book iv. ch. iv.), is so carried away with his future "Utopia," which he bases on economical and social grounds similar to those of Mill, that in describing it he quits plain prose and breaks out into verse.

Shelley, ever gentle and tender, rejoices in the prospect of the realization of the scene of peace and tranquillity and happiness which is promised by Isaiah (xi. 4—9) as the result of Messiah's reign, but which Shelley anticipates as the outcome of the spread of the humane doctrines of vegetarianism. Other instances might be given to show that the hope of a future reign of goodness and blessedness on the earth is eagerly held, not only on the word of the Jewish prophets, but even by those who do not or cannot find the only sure and certain ground for their hope in God's revelation. But the point to be noticed is that all that Positivists or men of the world can desire to be realized in this world, which they regard as their only possession (or rather much more than all that they can desire), has been promised to us by God, who, however, assures us that this life in its best and most glorious state is but "temporal," a passage to a state that is eternal, and that far surpasses in bliss aught that man can conceive.

brought about through the restoration of the descendants of Abraham who are now in bondage among the Gentiles. It must, however, be established at starting that promises of temporal and physical blessing are not to be explained away as meaning only spiritual blessing; on the contrary, looking at the principle enunciated by Moses* (which runs through the whole of the Holy Scriptures), we must acknowledge that all permanent temporal prosperity is the result of, or attendant upon, spiritual union with God, and that a promise of the former implies that the latter will be attained to and will render the former possible. This once admitted will remove the chief difficulty in the interpretation of those prophecies which predict the restoration and future glory of Israel. For as the spiritual restoration of Israel is undoubted,† and as their ultimate fulfilment of their mission is undoubted, it follows as a natural consequence that they will be restored to such power and glory among nations as shall befit the fulfilment of their task. More than that: the gift of Canaan to them “for ever” involves their future

* Deut. xxviii.

† Rom. xi.

repossession of it. As their election is *eternal*, it cannot be annulled.

The reason for this permanence, in which Israel differs from all other nations, lies in the nature of their mission, namely, to teach mankind eternal truths, the relation of God to man. Other nations have had their special lessons to teach the world—Greece gave us the Fine Arts and Political Science, Rome Law and Organisation—and having performed their task, handed the subject over for other nations to carry to greater perfection; this being in these cases possible, because the subject-matter of this knowledge (being human) admitted of being augmented or enriched by human genius and research and experience. But religious truth, being derived only from Divine Revelation, is in substance one and the same for all ages, the mind of man being able only to arrange and adapt its propositions to the changing needs of the times; therefore since God chose Israel to be the means of this unchanging revelation to the world, that nation's mission is for ever. This is confirmed not only by the unique persistency of the race throughout its marvellous history, but also by its typical nature. For in

the history of this people we have (as in a drama) an epitome of GOD's dealings with mankind in general—all characteristic phases of individual and national life and thought appear to be concentrated in that history, which is so varied and vast in extent as to include all, yet so real and full of detail as to touch intimately the hearts of each. Can anything but a divine inspiration account for the choice of this history rather than that of any other nation (which, however great in its own sphere, could have had but a limited range of contact with the human soul) as our lesson-book for all time? In this intimate and far-reaching acquaintance with the heart of man (revealed by Him who knows the hearts of all) lies the secret of the universal and undying power which the Hebrew Scriptures exercise, even on those who refuse to see anything supernatural in their origin. What a mighty power for the regeneration of the world would flow from the acquisition by the Church of Christ of this race, with its inheritance of Divine teaching and training!

The whole tenor of Holy Scripture seems to favour the view that a visible and universal kingdom of Christ will be established on the

earth, in other words, that the Church will ultimately leaven the whole world, and that the commands given by Christ, and the state of society sketched out by Him and His Apostles, which now form only an ideal, will in great measure be realized; and further, that this state will be brought about through the restoration of the Jews to the favour of God. The admission that the general tenor of revelation tends in this direction renders plain the understanding of the several isolated passages which more directly support this conclusion. For without a recognition of this principle, the interpretation of the writings of the prophets (who were thoroughly imbued with the sense of their nation's high destiny) can proceed on no firm ground. It will be as well, however, to illustrate and enforce this principle by a reference to a few of the distinct predictions of Israel's future work in the world.

The Minor Prophets contain (in scattered passages) a poetical statement of the chief features in the history of Israel, past, present, and future. They recall the past to dwell on its lessons of warning and hope: they describe the present (that is, their own times) to shame their countrymen for their sins:

they are allowed an insight into the future to assure all, that though God's covenant with His chosen people would abide for ever, yet their generation could not secure its blessings without a return to Him.

The Old Testament Scriptures are too often read as if they were only symbolical of Christian truth, as if they were intended only for the Church: but the primary meaning (which they would naturally have for the writers and their contemporaries) should not be lost sight of. Let us take a cursory glance through the first six of the Minor Prophets, regarding them in this light.

HOSEA foretells a restoration of the children of Israel, who "shall be as the sand of the sea;" a second occupation of their own land, as after their deliverance from Egypt (chapter i. 10; ii. 15); and predicts their present dispersed condition (chapter ix. 1). The sum of his whole prophecy is the stubborn and repeated rebellion of Israel, and the loving chastisement of God, which at last succeeds in its object of restoring His people to obedience to Him, which makes possible a restoration to national prosperity (chapter xiv).

JOEL declares that Israel's sin has brought,

and will bring, judgment on judgment, but after the climax is reached (in some great catastrophe), there will be a return to God, with its consequent blessing. His language in describing the one great visitation which forms the chief theme of his book, cannot apply to a plague of locusts only, but evidently means, besides this, some severe and far-reaching judgment from God. In fact, a great part of the book forms a figurative and poetic account of the history of the chosen people for several centuries preceding the present time: while the promises of restoration are couched in terms which form a striking contrast to the present condition both of the people and their land.* The spiritual character of the New Dispensation which is to usher in and form the basis of this renewal of Israel's Theocratic kingdom, is hardly anywhere more plainly stated than in this prophecy (chapter ii. 28—32).

AMOS comes to his people with the declaration that they are, as it were, the typical nation of the world, chosen by God to show forth the law of His dealings with all men

* See ii. 19, 21—27; while chapter iii. describes the ultimate triumph of Israel over their foes.

(chapter iii. 2). The pathos of this address, and of the refrain in which he bewails the failure (so far) of all God's chastisements of them for their sins (chapter iv. 6—11), stands almost unrivalled in literature; while his prediction of deliverance out of the utmost perils and dispersions is expressed in a most forcible figure borrowed from his own humble occupation (iii. 12). He seems to mourn by anticipation the self-imposed disappointment of the Jews at the coming of the Messiah, which should have been to them the fulness of joy and the consummation of all God's mercies, but which through their sin has brought them a period of loss and grief, a day of darkness and not light (chapter v. 18—20). He describes a condition which applies well to the present desolation of Palestine, and the luxury of Jews in foreign lands, careless of the state of their own country (chapter vi). But though sin shall have a sharp and severe punishment, yet the holy nation shall not be destroyed, but only sifted to rid it of the evil, and then shall follow a glorious restoration of those who have profited by this trial (chapter ix).

OBADIAH declares, that in the punishment of the heathen nations for their pride against

Jacob, the latter shall ultimately triumph, when Israel shall find mercy, and again "the kingdom shall be the LORD's."

The book of JONAH presents us with a wonderful picture of Israel's work in the world, and its temporary failure. As Jonah had to learn (by suffering and punishment) that God cares for Gentiles as well as for Jews, that the latter were chosen to prepare the rest of the world for God's mercy, not to exclude them from it: so has his nation to learn (by captivity, dispersion, misery) the same lesson. And as Jonah was restored to the favour and service of God, so shall the nation be, when the lesson is learned. For as he was jealous of Nineveh's repentance, as he fled from the service of God, so have the Israelites been jealous of the mercy shown to the Gentiles, and have rejected their Divine mission. This book illustrates the fact that Divine Inspiration generally records for us the histories of those men (as well as nations) whose lives are typical, and most instructive to all.

In MICAH we find clear promises of restoration, not of a few here and there, but of *all* of Jacob—that is, the whole of the remnant of Israel that shall be left (chap. ii. 12).

The literal fulfilment of the earlier events predicted (chapter iii. 12) is a pledge of the certainty of those foretold for "the last days" (chapter iv. 1—8). Desolation and destruction must come first,* but the end of all trial is to make the ultimate triumph of Israel more wonderful and glorious in the eyes of the world (ver. 12, 13). But future restoration and glory depend on the birth of One who is spoken of in terms that can apply only to the Messiah (chap. v.), who is to proceed from the chosen people, whose election and mission are never lost sight of (v. 7). The spiritual basis of the new kingdom of Israel is portrayed in the removing from it of those things that are considered the defence and delight of worldly powers (v. 10—14). The prophet proceeds to unveil to his people their sins, as the cause that has rendered necessary those heavy judgments, which have for their aim the purging away of those sins, and a restoration of Israel to God, and to the full privileges of the original covenant with the patriarchs, a mention of which closes the book.

This is but a sample of the way in which the never-forgotten privileges of Israel run

* Ch. iv. 11, "now," *i.e.*, in the more immediate future.

through the writings of all the prophets. It might be continued through the rest of the twelve, as well as through the whole of the rest of the Old Testament. But the above is sufficient to show that (1) the covenant with Abraham is everlasting, that its provisions will at last be fully realized, and Israel will be the means of inaugurating a period of blessing to all the world; and also, that (2) this restoration of Israel depends on their return to Him whom they have rejected, namely, the Messiah. The object of the above references is to show that these statements do not depend on isolated passages, but form the stand-point from which the prophets view all the history of Israel, and the basis on which their utterances are grounded.*

There is also a third point, which is (to all Christians) of great importance, and which is brought out in many passages of most of the prophets, but especially in the latter part of Isaiah, namely, that the conversion of Israel to God depends on the preaching of Gentiles. The LORD has given commandment to all

* See St. Paul's declaration of Israel's favoured condition, in Rom. ix. 4, 5.

the nations of the world to tell Zion of her salvation.* In addition to these prophecies, we have the declaration of St. Paul in his epistles.† The exhortation of the Psalmist to pray for the peace of Jerusalem, with the promise of prosperity to those that love her (a promise plainly intended for Gentiles), points to the same truth: which, indeed, is almost self-evident, when we consider that Christians (who are chiefly Gentiles) alone possess the knowledge that can save Israel, and also that God generally works by human means.

It is often objected against inspired prophecy, that although many events are foretold, the times and seasons of their occurrence are seldom clearly stated. This is due to the fact just referred to, that God works His fulfilment through the wills and actions of men, which He guides and controls indeed, but still so as to leave them practically free, and therefore responsible. The event is certain, but the generation that is to see it, and the individuals who are to enjoy a share in it, depend on the progress made in the

* Isa. lxii. 10—12; xl. 9, which (in the original) evidently speaks of the Church as preaching to the Jews; Jer. xxxi. 7.

† Rom. xi., especially verse 31.

submission of their human will to the perfect and holy will of God.* Herein lies the spur to action, that each and all may help to forward, and to realize the fulfilment of God's gracious counsels. And in a more assiduous study of Holy Scripture, and a more real perception of the promises it unfolds, not only for the next world, but also for this, lies the sure means of reviving that enthusiasm, and that hearty, thankful enjoyment of the present mercies that God so bountifully gives us, which will form the best antidote to the aimless, hopeless Agnosticism and Pessimism, that are the bane of the present day.

It is true that this life is but a preparation for the next, and that a too absorbing pre-occupation with the present unfits us for the future: but this should not be allowed to be perverted into the false position that the present is worthless, for a depreciation of the importance of this life is generally attended by a loss of the hope of another. Rather let the fact that this life is the way to a future, urge us on to make it a copy and an anticipa-

* The translation of Enoch and the deliverance of Noah, are instances how God fulfils His promises to special individuals, when their generation is not fit to receive a general fulfilment (2 Pet. ii. 9).

tion of that higher life: and let the knowledge that the Bible points to the restoration of Israel as one of the chief steps in the realization of this ideal, make us anxious to use our utmost endeavours to prepare the way for the conversion and restoration of the chosen people, "who are Israelites, to whom pertaineth the adoption, and the glory, and the covenant, and the giving of the law, and the service of God, and the promises: whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever" (Rom. ix. 4, 5).

Much has been said above as to the temporal and outward results which would flow from this much-to-be-desired restoration, the spiritual side has been less dwelt on, not because it had been forgotten, but because it is generally sufficiently recognised by all who hope for the glory of Israel. The spiritual results would indeed be glorious beyond description—nothing less, in short, than the conquest of the whole world to the Gospel; the rapid spread of the Church till it was co-extensive with the world; the realization in life and practice of the "perfect law of liberty," given us by our Lord in the "Sermon on the Mount;" the establishment on earth of the heavenly

city and kingdom wherein dwelleth righteousness, which are delineated in the Revelation of St. John. The kingdom of the world would be "the kingdom of the LORD and His Christ." The earth would be "full of the knowledge of the glory of the LORD, as the waters cover the sea." The power and glory enjoyed for a short time by Israel in the Promised Land, which reached its climax under King Solomon, is but a faint type of their future kingdom, even as their bondage in Egypt was far less grievous than the utter dispersion which the holy nation is now enduring. How soon the restoration may come we cannot say: the momentous events now taking place in their history may be "the beginning of the end," the ushering in of the great catastrophe foretold by Joel as preliminary to their great and eternal deliverance.

"Pray for the peace of Jerusalem: they shall prosper that love thee." "Thy servants think upon her stones, and it pitieth them to see her in the dust."

The entirely practical object of the foregoing pages—to awaken an interest in the children of Israel, and to show the importance of giving

them all the help that lies in the Christian's power to afford—will perhaps serve as some excuse for the absence of critical exactness in the way in which the subject has been treated. But this imperfection is due more to the fact that this Essay was written during extreme weakness, which rendered the consultation of books impossible, and made the act of composition difficult. The absence of references to and quotations from Rabbinic writings in support of the statements contained in Section I., as also any want of concentration and incisiveness in the opinions advanced in the last Section, are due to the same cause. However, may not weakness and imperfection destroy the practical power of the conclusions herein enforced, which may be thus summarised :—

1. Christians owe to the Jewish people a debt of gratitude, which can be repaid only by the former doing their utmost for the conversion of the latter. As a help towards this work, a more thorough knowledge of the Jews and a wider study of their literature are necessary, to awaken and deepen the sympathy of Christians in this nation, and to enable them to see the needs of Israel, and how to meet them.

2. The Rabbinic writings, though worthless

as a religious system, are historically important, and in all ways full of interest to the Christian student.

3. A study of the Old Testament Scriptures, with special reference to the place of the Jews in the history of the world, past, present, and future, would in many ways help Christians to understand those Scriptures better in their application to every-day life—as, *e.g.*, the inseparability and interdependence of spiritual and temporal good, as illustrated in the history of the chosen people.

4. The Jews owe as a duty to the world the fulfilment of the mission to which they are called; and, as the means to this, the candid consideration of the claims of Christianity (as set forth in the New Testament, and as illustrated in the history of the Church and the lives of saints), and an examination into the grounds of their present religious creed, and into the cause of their present social position.

5. Such efforts on the part of Christians, and such inquiry on the part of Jews, would, by God's blessing, lead to the conversion of many.

6. The restoration of the Jews to permanent power and glory depends on their conversion, while their restoration, enabling them to fulfil

their mission, would be the means of inaugurating for the world an era of unprecedented prosperity and happiness.

7. The consciousness that this consummation, so much to be desired, depends (for the time of its realization) on the efforts of each member of the Church, can hardly fail to rouse every Christian of the present generation to self-devoted and enthusiastic endeavours to help by his whole life the attainment of this end.



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ITS ORIGIN AND OBJECT.

The Society was formed February 15th, 1809. It was for many years the only on
 the whole of Christendom which *specially* sought the conversion of Israel to the faith
 Jesus Christ. Since 1816 it has been distinctively a Church of England institution,
 its object is essentially missionary, seeking to gather out of the House of Israel “
 remnant according to the election of grace.”

ITS FIELD OF LABOUR

Is “the world,” its missionaries being stationed in the great cities and towns contain
 Israelites representing various nationalities, and gathered from all places of their dispers
 The number of Jews in the world may approximately be set down at about ten millic
 Of these, upwards of three millions are in the Russian empire, now, we rejoice to s
 partially open to Jewish missionary effort. In Austria there are nearly a million, and ab
 half a million in the northern parts of Germany. Much of this ground the Society has l
 occupied, and it has also stations in England, Austria, France, Germany, Holland, Its
 Persia, Russia, Turkey, the Danubian Principalities, Asia Minor, Syria, and North Afr
 While in Jerusalem a special effort through the means of the Hospital to seek the welf
 of Israel has been greatly blessed.

[June, 1882.]

SOME OF THE MEANS

Used by the Society to accomplish its end are as follows :—

THE CIRCULATION OF THE WORD OF GOD.

The greatest work of the Society has been the putting into the hands of the Jews their own Scriptures, together with a Hebrew translation of the New Testament. In 1809, a Hebrew Bible cost some guineas : a Jew can now purchase a copy at any of the Society's Stations for one shilling and sixpence. Since 1823, 153,286 entire copies of the Old Testament, and 380,263 parts of the same, have been circulated. Since 1817, 188,468 copies of Hebrew New Testaments, and portions thereof, have been sold or distributed gratis. Formerly Jews would not accept copies of the New Testament as a gift, now they readily purchase them in every part of the missionary field. Thousands of Jews are acquainted with its contents.

A missionary in the Principalities writes :—"The New Testament is increasingly studied ; and it is seldom that a Jew is met with, at all able to read, who is not also acquainted with its contents."

Of late years, the British and Foreign Bible Society have taken up the printing and circulation of the Hebrew Scriptures as a branch of their labours, whereby the general circulation of the Word of God has been largely increased, although, to some extent, it has affected the special labours of the Society's agents in this department of its work.

THE LITURGY OF THE CHURCH OF ENGLAND

Was translated into Hebrew in 1837. It has done much to vindicate Christianity from the charge of idolatry, brought against it, alas ! but too justly, by Jews who had only seen its painful misrepresentation by the Latin, Greek and various Eastern Churches. 19,084 copies have been circulated.

The late Rev. Dr. Ewald, speaking of the Society's Chapel in London, wrote :—

"It is a great point gained, if we can bring the Jews within the walls of a Christian Church. Many a Jew has confessed to me that the mode of Christian worship is more devotional and attractive, more edifying, and teaches the heart more than the Jewish worship."

CONTROVERSIAL WORKS, BOOKS, AND TRACTS

Are indispensable, and have been most useful. The teaching of Rabbinism has so overlaid and distorted the plainest texts of Scripture, especially those having reference to the peculiar doctrines of Christianity, that it has been necessary to vindicate the meaning and reference of passages of most obvious application. The little unpretending tract, moreover, has often, under God, proved a blessing to those beyond the missionaries' reach.

"Formerly," writes one of our missionaries, "tracts and books, as they came into the hands of the Jews, were destroyed at the command of the rabbis ; now the Jews readily purchase our books ; they are continually found reading them, their prejudices are often conquered, and many a precious soul turned from darkness unto light."

The "Old Paths," by the late Dr. M'Caul, continues to be read most eagerly by the Jews, and is undoubtedly the most effective reply to the specious attempts to exalt the Talmud and Rabbinical teaching. 4,075,800 Books and Tracts have been circulated since 1809.

EDUCATION.

There are Schools in Palestine Place, London, where a goodly number of Hebrew boys and girls are maintained, clothed, and educated in the faith of Christ. 1065 children, exclusive of those at present in the Schools, have had the advantage of this Institution, since its foundation in 1813. The foundation stone of these Schools was laid by the Patron of the Society, His Royal Highness the late Duke of Kent.

A former Chaplain of the Society stated of the Boys' School—"Out of a list I had before me of seventeen boys who have left the upper school, three or four have been ordained. Two others are engaged in missionary work to the heathen in Birmah. Five more are masters of large schools. One is a solicitor in New Zealand. Another, proprietor and editor of a newspaper at the Cape. Others are in different positions of trust and responsibility in various parts of England. God seems to have prospered them all."

The Society supports a number of schools in its foreign stations. It has schools at Bucharest, Constantinople, Damascus, Jerusalem, Mogador, and Tunis. A large number of Jewish children are receiving daily instruction in these schools, and in all their young minds the seed of the Word is patiently being sown.

EVANGELIZATION.

Remembering that "it pleases God by the foolishness of preaching to save them that believe," the Society employs 134 agents, about half of whom are believing Israelites. Many of these agents are ordained; others are lay missionaries, medical missionaries, school teachers, Scripture-readers, and colporteurs. The number of stations is 38. Of these, 4 are in England, 24 upon the Continent of Europe, 4 in Asia, and 6 in Africa. That a blessing rests upon the labours of the Society and its agents may be gathered from the Periodical and Annual Reports of the Society.

LOCAL AND INDUSTRIAL INSTITUTIONS.

At *Jerusalem* there are several important auxiliaries to the Mission. The *Girls' School*, and the *Institution for Jewesses*, founded by the late Miss C. Cooper. The *Hospital*, where the Jew is made practically to understand the power of Christian love and benevolence; and the *House of Industry*, where the convert is put in the way of gaining livelihood by the exercise of an honest calling. In *London*, two kindred Institutions, though supported independently of the Society, are very helpful to its work. The *Wanderers' Home*, under the supervision and control of the Rev. Dr. Stern, and supported by voluntary contributions, where inquirers have a humble shelter, whilst quietly studying the Holy Scriptures; and the *Operative Jewish Converts' Institution*, governed by an independent Committee, and supported by voluntary contributions, its object being as its name implies, identical with that of the House of Industry at Jerusalem. It is engaged, chiefly, in teaching proselytes and inquirers, whilst under Christian instruction and training, the trades of Printing and Bookbinding.

RESULTS.

It is not an uncommon, but a most unfounded opinion, that the labours of the Society have proved comparatively barren of results. Even were this true, results are within the Lord's—duty, ours. We have ample evidence that God has vouchsafed a very full measure of success, and that we have no reason to doubt the final issue.

The results we may consider under two heads: DIRECT and INDIRECT.

By DIRECT RESULTS we mean—*known baptisms*. Of these, in every Mission since first long established, we have many; thus 360 Israelites were baptized at Warsaw, before the Mission was broken up;* and the baptismal register of the Society's Chapel in Palestine contains, up to the end of 1881, the names of 767 adults and 784 children of the seed of Abraham, whilst numbers have been baptized in parishes throughout London and other parts of England.

The most diligent search could only discover thirty-five Christian Israelites in England at the beginning of this century. Since that time more than a hundred Jews have been ordained as clergymen of the Church of England. Our missionaries estimate that there are now 2000 Christian Israelites in London, and probably 1000 more in the English provinces. Another missionary writes, "It can be stated with confidence that you

* Re-opened in 1876.

travel through Germany, and not find a town where there are not some proselytes—Jews who believe in the Lord Jesus Christ—and this is the result of our mission, *directly and indirectly*.” There are now nearly 5000 Jewish Christians in Prussia.

Our missionary at Amsterdam states that the number of proselytes in that city has steadily increased. From five or six they have now increased to probably between three and four hundred. The “*Moniteur*,” as quoted by the “*Times*,” admitted that the Societies for promoting the Conversion of the Jews had made, since the commencement of the present century, some 20,000 proselytes, and those best acquainted with the missionary field consider this as understating the actual truth. Many of these converts occupy high and important positions as Pastors, Professors in Universities, Physicians, Lawyers, School-masters, Journalists, Consuls, Military Officers, and Governors of various Public Establishments.

But now let us look at some of the *indirect results* of the work.

In addition to conversions, a striking change has come over the feelings and convictions of the Jews subsequent to, and in no small degree consequent upon, missionary work amongst them. The decay of many ancient prejudices and superstitions, the improved character of the Synagogue service, the feeling of confidence frequently evidenced in the motives of our missionaries, the acquaintance with the New Testament, the frequent acknowledgment that Jesus was a great reformer, and that His religion has its mission to fulfil, the desire to possess the Old Testament, the intellectual conviction of many that their system is unsatisfactory, and that Christianity has established its claim to be heard—these are a few out of many indications of a change, the results and importance of which none can fully estimate.

We must not forget the many obstacles that lie in the way of a Jew who desires to forsake Judaism, such as estrangement of relatives and loss of friends, whilst not unfrequently he is deprived of the means of subsistence. These circumstances have led to the existence of a very large class, whom we may denominate as *secret believers*. All our missionaries speak of their number as being very great; and sometimes we have proofs of the existence of such a class, when Jews, themselves still clinging to Judaism, bring their children to the missionary, desiring that they may be instructed in the religion of Jesus Christ.

THE NEED OF CONTINUED AND EXTENDED EFFORT

Is shown by contrasting the work which has been attempted with that which remains to be accomplished. *Scarcely one-half of the estimated number of Jews in the world have yet been accessible to the message of the Gospel, and the labours of the Christian Missionary*; and the greater part of these have probably been spoken to but once. Almost every existing station needs to be strengthened, in order adequately to do its work. *Five million Jews have not been, and hitherto could not be reached*—but now fresh fields of labour are opening out in every part of the world; notably the recent touching appeal from persecuted Jews of Hamadan, in Persia, to which the Committee have responded by sending out a missionary. The Society needs both MEN and MEANS, in order that it may enter in and occupy. Its income is not in proportion to these increasing claims. It is therefore earnestly hoped that the readers of this paper will endeavour to help forward this most important and blessed cause by their offerings and prayers, as well as by their personal influence and advocacy “Pray for the peace of Jerusalem: they shall prosper that love thee.”—Ps. cxxii. 6.

CONTRIBUTIONS will be thankfully received at the SOCIETY'S HOUSE, 16, LINCOLN'S INN FIELDS, LONDON, W.C., by the SECRETARIES, who will be glad to transmit its publications to any who may be willing to promote its object.

All Remittances to be addressed to the Secretaries, and made payable to MR. B. BRADLEY the Society's Accountant. Bankers' Drafts or Money Orders drawn upon the General Post Office, crossed “Messrs. WILLIAMS, DEACON and Co.”



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Operative Jewish Converts' Institution.

FOUNDED 1831.

THIS Institution was established in year 1831, by the persevering zeal of the Rev. Charles Simeon, Dr. Marsh, the Rev. C. S. Hawtrey, and other early advocates of the Jewish cause; and its subsequent history affords abundant evidence that its honoured founders were influenced by sound practical wisdom, as well as by affectionate sympathy for those Israelites who, by embracing Christianity, usually forfeit all former means of support.

OBJECTS AND MEANS.

The design of the Institution is to bring Jewish believers under one roof, to provide for them the constant care, guidance and instruction of a Minister of Christ, and to afford them the advantages of Christian training and discipline, daily reading of God's Word, family worship, and regular participation in the ordinances of the Church of England; in order that they may obtain a knowledge of the requirements of Christianity, in reference to thought, word, and deed; recognize the application of Christian principle to their every-day duties and engagements; and become convinced of the necessity of seeking the aid of God's Holy Spirit, that He may in all things direct and rule their hearts through Jesus Christ, their Messiah and Redeemer. It is confidently hoped that, by the blessing of God, upon an enjoyment of these privileges for a period of three or four years, many of the inmates may be so built up in the Christian faith, as to be enabled to withstand the temptations and allurements of a sinful world, and to prove by their lives and conversation that the Gospel is the power of God unto salvation, to the Jew as well as to the Gentile.

But the attainment of this end, however important, is not the only aim of the promoters of this undertaking. Following the example of Him who added to the teaching of heavenly wisdom a practical exemplification of the holy truths He inculcated, by administering to the temporal wants of those who were the special objects of His divine love and mercy, they have joined to spiritual advantages those secular benefits which the objects of their solicitude so deeply need. These embrace food, clothing and all other necessities; together with industrial occupation for their present advantage, and the knowledge of a respectable trade for their future support. Habitual industry, orderly conduct, and submission to authority are of course indispensable; and the value of this discipline can be best appreciated by such as are acquainted with the irregular habits and wandering pursuits of the greater number of those to whom it is applied.

RESULTS.

More than seven hundred and fifty members of the house of Israel have partaken, in a greater or less degree, of the temporal privileges before described.

With regard to the impression made upon their minds and hearts by the religious instruction imparted to them, it has verified the parable of Him who spake as never man spake. The good seed has been sown. Many have received it "by the way-side;" some "into stony places;" others "among thorns;" while

many have "received it into good ground;" they have heard the Word, and understood it—they have borne fruit, and have brought forth, some an hundred fold, some sixty, some thirty. In other words, some have proved unworthy of the benefits conferred upon them. Several are occupying respectable positions in society, but whose religious impressions are unsatisfactory, although their moral conduct, in the estimation of the world, may be considered irreproachable.

A large proportion, however, are living consistently with their baptismal engagements, and are giving evidence "that at this present time also, there is a remnant according to the election of grace." Many are Printers or Bookbinders; more than thirty have been ordained Ministers of the Church of England, an equal and perhaps larger number are Ministers of other Denominations; a considerable number are Missionaries to their benighted brethren, whilst many are City Missionaries, Scripture Readers, Teachers of Languages, &c.

If, in addition to the success of its temporal objects, the Institution has been the means of bringing the "one of a city, and two of a family" to a saving knowledge of the Lord Jesus as their promised Messiah; if, through its instrumentality, there has been joy in heaven over the repentance of many a lost sheep of the house of Israel—if Christ has been thus glorified, and immortal souls saved; it surely deserves the support of all who can sympathize with, and who desire the present peace and eternal salvation of the Christian Israelite.

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The Committee desire to direct the attention of the Friends of Israel to the following important objects, which are attained by this department of their labours—

- 1.—It supplies Jewish Converts with the means of earning an honest and respectable livelihood, instead of being wandering dependants on the casual bounty of the Friends of Israel.
- 2.—It promotes among them habits of order and industry.
- 3.—It contributes considerably to the support of the Institution; and
- 4.—It enables the Committee to give employment, as journeymen, to industrious and well-conducted converts who have already learnt their trade, but find it difficult to obtain work elsewhere.

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